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THE

Church of Rome Unmask'd:

OR HER

FALSE PRINCIPLES Briefly Detected.

TOGETHER

With some Reasons of so many retaining or returning to Communion with Her, and the great danger of everlasting Destruction: That such Persons, especially after separation from Her, return to Her Communion, do run themselves upon.

Written by a Learned Divine, by way of Letter to a Friend in the Country.

Prov. 4. 14, 15, 16, 17.

Enter not into the way of the wicked, and go not in the way of evil men. Avoid it, pass not up it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall. For they eat the Bread of wickedness, and drink the Wine of violence.

I heard a voice from Heaven, saying, Come out of her (from Babilon*) my people, that ye be not partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembred her Iniquities.* Rev. 18. 4, 5.

LONDON, Printed for *Isaac Cleave* at the Sign of the *Star* next door to *Serjants-Inne* in *Chancery-lane*, 1679.

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The Fallibility and Falshood of the Church of Rome, briefly detected and made manifest.

SIR,

SInce Providence cast me so luckily into your company and acquaintance, your affable carriage and obliging civility, hath stirred up in me, both towards your self and your relations, no small affections and affectionate desires of your best welfare and happiness, and therefore having heard, not without grief, that the Roman party have endeavoured to seduce you or them into their communion. I have not been a little exercised in my heart with desires to prevent or rescue you therefrom, being well assured that the Factors for that communion are Deceitful workers, evill doers; such, as the fruit and product of their Principles in them, who are snared with them, is no less than imminent danger of, if not inevitable destruction. And indeed I cannot but bewail that any ingenuous persons brought up under the light of the Scriptures and of Protestant doctrine, should have attained to no greater understanding and better judgment thereby, than to be imposed upon by persons guilty of so much corruption in their Religion, as that a man with half an eye, (as they use to say) if not careless to use and improve it for his own welfare, may easily discern it, but yet I know their subtilties are great and their insinuations strong where they can get admission: to obviate which, I shall indeavour a little to help you against them, and to let you see wherein the Roman Church, and the men of her communion, are so dangerously erroneous and corrupt, that it behoves all men as they love their souls to avoid them.

And first, her claim of Infallibility is a most palpable errour and miscarriage, for which she hath neither any good ground nor colour; for what though Christ hath said that he will build his *Church* upon the *Rock* and that the gates of Hell shall not prevail against it, yet that affords no more ground for the Roman Church, or any officer in her, to assert her or his infallibility than for any other Church, for granting that by the word, [*It*,] is meant the Church built upon the Rock, and not the Rock it selfe upon which he builds it (though the word *αὐτῆς*, *eam*, *it*, being a relative agrees in gender with, and may therefore be referred in-

differently to either of them) yet its Christs Church indefinitely and generally that our Saviour asserts that of, and the Church of *Corinth*, the Church of *Ephesus*, the Churches of *Galatia*, and the rest mentioned in the Scriptures, yea, and beyond what are their mentioned, were every whit as much the Church or of the Church of Christ, as the Church of *Rome*, that is, they were all equally and indifferently members of the same Catholick or Universal Church when they were first planted, and when the Apostles wrote to them; and they were all one as well as another by the Apostles ministry, and by Christ as going forth with them, built upon the same Rock, and so they were under the same promises and in the same state of safety, for all of them conjunctly made up that Church which was and is the Church of Christ in its Catholick and Universal capacity: and yet we see the other Churches might possibly and did actually erre very grosly, as is evident in what is said of the Church of *Corinth*, 1 *Cor.* 15, 12. 2 *Cor.* 11. 2. 3. and the Churches of *Gallatia*. *Gal.* 1. 6. and 3. 1, 2, 3, 4, 10. and 5. 2. 3. 4. and where now I pray are the Churches of *Asia*, *Ephesus*, and the rest? have none of them failed or erred grievously? & what promise made our Saviour to the Church of *Rome* more than to any of them? nay, he made such to some of them (as to that of *Philadelphia*, of Keeping her in and from the hour of temptation that should come upon all the earth) as we no where find the like made unto Rome, *Rev.* 3. 8. 9. 10. oh how would *Rome* have boasted her self had such a thing been directed to her or to her Angel! if there be any such to her, where is it written or recorded? And yet the gates of hell shall not prevail against Christs Church, namely, so as to ruin it. Christ hath & will have a Church in the World, Maugre all the power and malice of hell, yea, and he may have part of it among those Churches in *Asia* and *Grecia* that are yet left in being, though under great oppressions, and not free from corruptions, for they whoever they be that heartily believe Jesus to be the Christ, so as sincerely to imbrace his doctrine, and be followers thereof, to the best of their skill and power, and keep singly thereto, they, even the whole company of them, whoever they be, or how much soever outwardly dispersed, are Christs church: the Church built upon the Rock, against which the gates of hell shall not prevail. And such there are, not only (if there be any such) at Rome, and under her jurisdiction, but more purely and less corruptly in divers parts of the world that are no members of her.

If it be said (as I know it is by them) that Christ gave a more peculiar priviledge to the Church or Bishop of *Rome*, than to any other Church or Bishop belonging thereto, as to infallibility, in that it is built upon St *Peter* as its Bishop, the Bishops thereof being his successors, To that I say, that the Scriptures know or use no such language as the

Churches,

Churches, or any Churches being built or founded upon St. *Peter*. Yea St. *Peter* himself tells us, that the true Believers (and so consequently the Church) *came to Christ the living Stone, disallowed indeed of men, but chosen of God and precious, and are built upon him, so as to grow up into a spiritual house, an holy Priesthood*, &c. not making any mention of their coming to himself, that is to *Peter*, and being built upon him 1 *Pet.* 2. 4, 5. And St. *Paul* tells us, *other foundation can no man lay, than that which is laid*, which (he saith not is St. *Peter*, not *Petrus*, but *Petra*) is Jesus Christ, the *true Rock*; who is the *foundation* of the *Apostles* and *Prophets*, both that upon which they themselves were *built* and *grow*, and that upon which they as *God's Builders built his Church*, 1 Cor. 3. 11. Ephes. 2. 20. And surely no man can stand more strongly by being built upon St. *Peter*, than by being built upon Christ. Nor find we either Christ himself or any of his Apostles to say or signify any such thing, as that the place or Church where *Peter* should reside or præside, should be more Infallible than any other Church or Churches founded, resided in, or præsided over by any other of his Apostles. Nor that such as should succeed him as Bishops in any place, much less in *Rome* præsided in by him, should be more Infallible than other Bishops. If the præsidency of St. *Peter* in *Rome* can secure that Church or it's Bishop from sailing or falling into Errour, how comes it to pass that his sitting at *Antioch*, did not also secure that place & Church? Yea & those Churches of *Judæa* & of the Circumcision whereof he was the Prime and immediate Apostle, *Gal.* 2. 9. Surely they ought rather to have had this Privilege and Prærogative from him than *Rome* a Gentile Church, which was rather under S. *Paul's* & *Barnabas's* Jurisdiction, as being the Apostles of the Gentiles. It's strange that none of the Churches more certainly planted by him, should have this Privilege, but only *Rome*, which it is not certain that he planted or ever came into: for some of no small learning have made a question of that that I say not have positively denied it. Surely none but simple persons and such as are easy and willing to be deceived, and therefore look not well to their goings, will believe such groundless prætexts imposed upon them. True it is that some of the Ancient Councels gave a Patriarchal power to the Bishop of *Rome* subjecting these Western Churches thereunto; but that was but an humane constitution for order and unities sake, and gave him no more Infallibility than the like constitutions gave to the Bishops of *Jerusalem*, or *Antioch*, or *Alexandria*, or *Constantinople*, whom they made Patriarchs also in their respective Jurisdictions. Nor yet did that make *Rome* or it's Church the whole Catholique Church, or the Bishop thereof the Head of it, as is evident by the 6*th* Councel of *Carthage*, where *Faustinus* the Popes Legate, challenging for his Master a power to order all great matters in all places, & pretending for it a Decree of the *Nicene*

Councel, was upon diligent ſearch into the Records of the ſaid Councel found a falſifyer thereof, and thereupon was decreed an equality in power with the other Patriarchs. But beſide all this, againſt the plea of that Church's Infallibility, it is evident,

2. That ſhe hath in Fact erred, and can there be a clearer and better demonſtration of the poſſibility of her *Erring*, deceiving and being deceiv'd, than that ſhe hath actually *Erred*: For though *a poſſe ad eſſe non valet conſequentia*, yet *ab eſſe ad poſſe eſt validiſſima*. Now that ſhe hath actually *Erred* is evident not only in her members and different parties, but alſo in her conjunct conſideration, and in her Head. As for her having *erred* and yet *erring* in her parties and members, it's demonſtrable in this, that *contradictoria non poſſunt eſſe ſimul vera*; *of two contradictory poſitions maintained by different parties, the one muſt needs be falſe*. Now in the Church of *Rome* there are contradictory poſitions maintained by ſeveral parties; witneſs the *Dominicans* and *Franciſcans*, the one contradicting the other in the matter of the immaculateneſs of the conception of the Virgin *Mary*, the one denying, and the other aſſerting it; if the Virgin *Mary* was conceaved in her Mothers womb without ſin, then the *Dominican* Party of the *Roman* Church *errs*, and if otherwiſe, then the *Franciſcan* Party *errs*. The like may be ſaid of the *Janſenits* and *Jeſuites* in the five Articles wherein they differ. But I ſay not only their members, but their Head and Biſhop may *erre* alſo even *in Cathedrâ*, or in his ſolemn Determinations and doings, yea in matters of Faith; as is made manifeſt in *Liberius*, ſubſcribing to Arrianiſme, and *Vigilius* who both condemned and commanded the ſame things to be believed; as in the three Chapters condemned by a Councel as favouring Neſtorianiſme, and in *Honorius* who was condemned by a Councel for a Monothelite. And ſurely if a Pope may contradict himſelf, and ſay and unſay a thing as Pope and Head of their Church; and both condemn and command the belief of the ſame thing (as in that caſe of Pope *Vigilius*) he muſt needs be Fallible and *erre* in the one of them. And there is no way to avoid it, but that either ſome of their Popes have erred, or ſome of their General Councels (which is the Church repreſentative, and were ſome time alſo declared and held to be about the Pope, and were uſually conſented to and confirmed by their Popes) have been deceived in condemning them as having *erred*: either of which ſuppoſals mightily infringes the Infallibility of their Church. Nay, and it is believed that the Janſeniſts, would they ſpeak out, do not look upon the late Pope *Innocent* as Infallible in his condemnation of the five Articles maintained by them. Nay, did not St. *Peter* himſelf greatly *erre* in a main matter of Faith, and that too after our Saviour had ſaid to him, *Thou art Peter, and upon this Rock will I build my Church*, when he preaches ſuch doctrine to his Maſter, as that *he ſhould*

not

not ſuffer death, for which our Saviour rebuking him, cal'd him Sathan, *Mat.* 16. 22, 23. But not only have and do great Parties in her and branches of her *errs*, and even their Popes themſelves, but She herſelf in her whole Authoratative Conſtitution and Catholique complex conſideration, and that very groſly too: if we look upon her Doctrines and determinations in the light of the infallible teſtimony of God, and of his holy Spirit ſpeaking in the holy Scriptures, which is the Touch-ſtone to which the Prophet *Iſaiah* or the Lord himſelf by him in *Iſai.* 8. 20. and Chriſt himſelf in *Joh.* 5. 39. directs us; and to which the noble *Bereans* brought the Apoſtle *Paul's* preaching with commendation for their ſo doing, *Act.* 17. 12. yea and the Apoſtle St. *Peter* himſelf directs the Churches and the believers therein to that in 2 *Pet.* 1. 19. and 3. 1, 2. and the Apoſtle *Paul* commends *Timothy* for that *from a child he knew the holy Scriptures*, they being *able to make men wiſe unto Salvation*, 2 Tim. 3. 15. implying therein that even Children if they will mind the holy Scriptures, and ſet themſelves to ſeek the knowledge of them, may as they grow up in ſome good meaſure obtain it to their great benefit, and ſalvation. Now contrary to theſe holy Scriptures this Church of *Rome errs*.

1. In forbidding and witholding from men the reading of the Scriptures both while in childhood and afterwards, which is a manifeſt oppoſition to Chriſt and the holy Spirit, and his faithful Servants, for therein ſhe forbids what they bad and exhorted to, as is ſhewed in what is already ſaid. They ſaid the Believers *did well to take heed to them*, and willed them *to be mindful of the words of the Prophets*, and the commandments of the Apoſtles, 2 *Tim.* 1. 19. and 3. 1, 2. And this Church refuſes to let men have them in their own languages that they may read them, eſpecially except they will purchaſe a Licenſe with mony, which is the great Goddeſs worſhipped at *Rome*. An evident and plain demonſtration that the deeds of this Church are evil, becauſe ſhe withholds from men the light whereby they ſhould judge of them; and that ſhe leads her Followers into by-paths and ways of error, when ſhe witholds from them what holds forth, and would guide them into the truth. *Chryſoſtom in his time exhorted his hearers to take the Bible into their hands, and call together their Neighbours, and by thoſe holy Oracles to water the minds both of themſelves and them, that they might the better withſtand the wiles of Sathan*, &c. Hom. 6, *in Gen.* But this Church is for taking away theſe weapons of the holy Spirit and divine waterings of their minds from them.

2. In making herſelf the whole Catholique Church, while ſhe ties up mens Salvation to their communion with her, and ſubjection to her Biſhop, which is a groſs and grievous *error*; and all one as to make a part (and that a very unſound too) to be the whole, to the denying in effect this fundamental truth, that whoſoever believeth on Chriſt ſhall be ſaved.

For

For while he maintains that out of the Church there is no salvation, and then assumes that all that are not in her communion and of her Church are out of the Church, he makes all those Believers in Christ however cordial and constant they be therein, that are not of her society, to be in the state of damnation: and so contradicts Christ and his Apostles that say whoever believes on him shall be saved, and that there is no respect of persons as to their belonging to this or that place or Church, as to that matter. It was not so in the Apostles time; for neither the Churches of *Judæa*, nor the seven Churches in *Asia*, nor the Churches of *Galatia*, or any other Churches mentioned in the Scriptures distinctly from that of *Rome* were ever said or signified to be the members of the Church of *Rome*, or to owe any subjection to the Bishop of *Rome*. Nor doth the Apostle when he saith, *if thou shalt confess with thy mouth Jesus the Lord, and with thine heart believe that God raised him from the dead thou shalt be saved*; put in as a third requisite to the definition of a right Christian, and an Heir of Salvation if thou acknowledgest the Church of *Rome* as the Mother Church, and be subject to the Pope or Bishop thereof, as if without that they were not true Members of the Catholick Church of Christ, nor might be saved, *Rom.* 10. 9. yet this is now an Article of the Roman Creed, wherein they imitate the Donatists of old who would confine the Church of Christ, and by consequence Salvation to *Affrica*, and therein to the Men of their Communion as St. *Augustine* testifies. Surely this is none of the least Errors of the Roman Church but a gross and grievious one, making Christ and his Apostles, upon the matter, to be Lyars, and the Scripture sayings that own all Believers in Christ for Members of her Church, to be falsehoods.

3. In doing contrary to the Apostles express direction, that all things in the Church should be done to edification, to which he adds, that if any man judge himself a Prophet, or spiritual, he ought to acknowledge the things he wrote thereabout to be the commandments of the Lord, 1 *Cor.* 14. 26, 31. yet these men and this Church, contrary hereto, impose upon their Members in most places yet, and have upon all formerly for divers ages, to perform their Service, or Prayers, and Thanksgivings to God in an unknown tongue, notwithstanding that the same Apostle hath expresly testified that the so doing is contrary to edification, 1 *Cor.* 14. 10, 11. to 28. and will we follow men, or joyn our selves with them, that so palpably and openly contradict the Word and Commandment of God, and so loudly proclaim that they fear him not, and believe them when they tell us they are infallible? and though perhaps it may be said that in this and another Nation they do, or are willing to permit their Service in an unknown Tongue, yet that excuseth them not for so much as they have all along so notoriously practised o-

therwise

wise, till of late some have extorted this as it were unwillingly from them, nor do they yet acknowledge their error and iniquity in what they have done formerly, but justify themselves in it, by not altering that evil practise and imposition every where; for in *Spain*, *Italy*, and in many other parts, I suppose they retain it. Nay Mr. *Egan* a lately converted Fryar, informs us that the Pope forbids the use of their Prayers which some have turned into the Vulgar Language, so as that they that use them are not right Roman Catholicks, in his Recantation Sermon, *pag.* 10. but if they had reformed this every where, yet even their Reformation would be a Conviction that they have erred therein, and destroyed their Plea for Infallibility, whether in their Church formally considered, or in their Head the Pope, seeing both the one and the other of them have a long time practised, allowed, and imposed so gross a miscarriage, and taught the people to believe it to be a service acceptable unto God. Can this Church be Infallible that hath fallen and done so fowly? or can they be innocent that joyn themselves in Communion with her, when she so much slighting and acting impudently in opposition to the commandment and directions of Christ, and as it were openly disclaiming therein what his authority injoyns, and practises things so contrary thereunto; especially how can they but be horribly guilty of casting away their own Souls, who being brought up under clearer and better light, do willingly depart therefrom, or suffer themselves to be seduced into a compliance with her? Surely, since it was the design of Christ to bring light into the world, and to be the Light of the world to direct and guide their Feet into the ways of Peace: and he hath set his Church and Servants for lights therein also; they who take away that light, or withhold it from them, and lead them into darkness, denying them the Scriptures, and teaching them to pray, or rather to say Prayers in an unknown tongue, wherein they cannot edifie or be edified, they therein declare themselves to be opposite to Christ, and so to be very Antichrists. Oh that none of your Souls may come into their secret, or have fellowship with them; but yet this is not all in which they declare plainly that they erre grosly from the Faith and Truth of Christ, and the true way of his Worship. Behold it still in other particulars. For,

4. Whereas the Lord Jesus in the Night in which he was betrayed, instituted his Holy Supper, to be Celebrated in commemoration and remembrance of him. In which He gave to his Disciples (and ordered his Apostles to do the like to the Churches afterwards) a Commemoration of his death and passion in two distinct Elements of bread and wine, the one before and the other after, and bad them all expresly drink of the cup, and the Apostles plainly tell us, that they delivered to the Churches that

which

which they also received of Christ Jesus, and so that they both gave the bread to be eaten, and the cup to be drunk by them. Witness the writings of the Apostle *Paul*, in 1 *Cor.* 10. 15, 16. Where not directing them to some eternal infallible Judge & Determiner of their understandings; he bids them as wise men, to judge of his sayings, and mentions both the cup of blessing which they blessed, calling it the communion or fellowship (κοινωνία) of the blood of Christ, and the bread that they brake, calling it the communion of the body of Christ: and in chap. 11. 23, 24, 25, 26. Where repeating the words and order of Christs instituting his Supper in both branches or parts of it, he saith, *for as often as ye eat this bread, and drink this cup, ye shew forth the Lords death till he come; and let a man* (ἄνθρωπον & any man of the Church indefinitely, Lay or Clergy, as they are now a days distinguished) *examine himself and so let him eat of this bread, and drink of this Cup.* He saith not only let him eat of this bread, but also let him drink of this cup. *And whosoever shall eat this bread, and drink this Cup of the Lord unworthily, eateth and drinketh damnation to himself.* And the Apostle saith also in chap. 14. 37, as we noted before, that the things He wrote were the Commandments of the Lord, yet this Church of *Rome* most audaciously, and with a *non obstant* or notwithstanding all this, presume to deny the cup to the Laity, yea and to the Clergy too say some, if any of them be present beside the Priest that celebrates or saieth Mass; making nothing of Gods or Christs authority to the contrary. Surely therefore to them may most truly and fully be applyed those words of our Saviour, spoken by him against the Scribes and Pharisees in whose steps they walk, *viz. well hath Isaiah prophesied of you Hypocrites, as it is written, this People honoureth me with their lips, but their hearts are far from me. Howbeit in vain do they worship me, teaching for doctrines the Commandments of men. For laying aside the Commandments of God, ye hold the Tradition of men, &c. And full well ye reject the Commandments of God, that you may keep your own Tradition, making the word of God of none effect, through your Tradition which ye have delivered,* Mar. 7. 6, 7, 8, 9, 13. For what is their doctrine of Concomitancy but their own Tradition? wherein they teach their Followers to believe that the Cup is in the bread as it were; the blood of Christ is in his body, and they as well taken together, For were they not so when Christ being yet alive instituted the Supper? And after his Resurrection, when the Apostles and the Primitive Christians observed it in both kinds. And can the supposal of both together in one be so lively a resemblance, representation, and commemoration of his death, as when they are given seperately? The end of our Saviours instituting, and of the Churches observing this Ordinance, is to shew forth *the Lords death till he come.* 1 Cor. 11. 26. And is not his death more live'y set forth and represented

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when the Elements are given apart, and so the body represented as without it's blood, and the blood as separated from the body, than when both are supposed to be given together in one. In Christs state of death his blood was shed forth from his body, and in the supper as instituted of Christ, the cup was given by it self, as a representation of his blood shed for the remission of our sins. So that here is in this bold contradiction to our Saviours precept and practice, both a rejecting of his commandment, and a making null the end of his institution, the shewing forth of his death. Though yet neither is this all (nor the half of that) in which this bad Church dares to confront the authority of God. For

5. They also leave out in their Catechismes the second Commandment. *Thou shalt not make to thy self any Graven Image*, &c. And to make up the number of ten, they divide the last into two; both contrary to the expres voice and command of God, who gave the second as audibly as any of the rest, and with more expres sanction by way both of threatning added, as a jealous God, punishing the Offenders, and promise of blessing to them that love him and keep his Commandments, and to the practise and manner of the Christian Church in all it's Primitive times. Because they confront Gods Commandment in their practise, setting up, and injoyning Images, and the Likenesses, and the Representations of things and Persons to be erected and worshipped, though God hath expresly commanded the contrary. Oh audacious Church, and Congregation of evil doers! And can any be so blind, as not to see palpably in this and the other particulars, that they both can, and do *err?* And how then can it be possibly imagined, that they are Infallible? Nay rather verily it is far righter to say, that they are incorrigible, impenitent and impudent in their notoriously evil Principles and Practises. God saith, *thou shalt not make to thy self any Graven thing, nor the likeness or similitude of any thing either in Heaven above, or in the Earth beneath—thou shalt not bow down to them nor worship them:* And these men do make the similitude of many things in Heaven and Earth, as of the Virgin *Mary*, the Saints deceased, the Cross of Christ, yea, & as they pretend of God himself, *&c.* & bow down to them, & worship them, & yet they say they are innocent, & so did the adulterous Church of *Judah, when they upon every high Hill, & under every green tree wandred & play'd the Harlot, yet they said, they were not polluted, they had not gone after* Baalim, *they were innocent, and therefore surely Gods anger would turn away from them,* Jer. 2. 23, 35. Even so doth this corrupt and erroneous Church plead not only that she is innocent, but also that she cannot *err*. But we shall have occasion to say more to this anon. Besides all this,

6. What is their Doctrine of Transubstantiation, but a most gross and palpable *error* against the Verdict of Sence, and Reason, and the

Word of God; & therefore muſt needs be without any ſubſtantial reaſon therefrom. And me thinks it's ſtrange, that men will believe Lies, that are ſo evident and notorious, that their very ſences may convince them thereof. If Chriſt ſhould have told his Diſciples, *that a Spirit hath not fleſh and bones, as they ſee him have*, and yet might impoſe upon their ſences, and make them to believe that to be fleſh and bones upon the Verdict of their ſences, which yet in truth for all that might be other-wiſe, had he not been really, what his Adverſaries falſly accuſed him to be? And what weight would there be in that argument, ſo often made uſe of by the Apoſtles to aſſure us of the truth of their Doctrine, *viz.* that they were Eye-witneſſes of the things they delivered for truths to the Church, and ſee, and heard, and felt what they teſtified; if things might be quite otherwiſe than the moſt plain and conſtant evidence of them to our ſences repreſent them? Now we may ſee the ſubſtance of bread in the Sacrament, as plainly as our eyes can diſcern any ſubſtance, we may feel it with our hands, taſt it with our mouths, ſmell it with our noſtrils. And when we have ſo many evidences that it is bread, yea, and the word of God, and Scriptures of the Apoſtles call it bread too, as they do after the words of Conſecration, when it is broken, yea and eaten too (for they ſay, *the bread which we break, is it not the Communion of the body of Chriſt, and ſo often as ye eat this bread*, &c. 1 Cor. 10. 16. and 11. 26.) to be perſwaded upon this Church's or it's Prieſts authority, that there is no bread there, but the very natural body, and the ſubſtance of the fleſh and bones of Jeſus Chriſt; is the moſt palpable impoſture upon our faith, and the moſt unreaſonable credulity, that ever was heard of, not to be parallel'd in any Hiſtories. Oh but ſay they our Saviour ſaid, *this is my body*, and therefore it muſt be his very natural body. As if our Saviour never ſpake in Parables, or uſed not ſimilitudes and figures in his ſpeaking, and ſo muſt be underſtood to ſpeak Literally, when the underſtanding his words ſo contradicts our ſences, yea, and our reaſon too. For if the ſubſtance of bread be gone, and the very ſubſtance of his body, fleſh, blood, and bones be there really preſent under the forms of bread and wine, upon the Conſecration or pronunciation of thoſe words, *this is my body*, how many abſurdities muſt follow thereupon? As then Chriſt muſt have many bodies diſtinct from one another, or the ſame to be multiplied beyond all poſſibility to ſay into how many; yea then while Chriſts body ſate by his Diſciples whole and untouched, it muſt be at the ſame inſtant in their hands and mouths, yea his whole body in every one of their hands and mouths in it's mortal ſtate, and yet his whole body viſibly before them all, and diſtinct from them all, and from all their hands and mouths, and what was therein: yea, then his body muſt be broken by himſelf before it was broken, and he was as it were his own Cru-

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cifyer before he was crucifyed & slain, and while as yet nothing of that nature was done to his body. For if that bread which he took and blessed was transubstantiated into his body, then he saying of it, that it was broken for them, in that he brake the bread, it must then be broken by himself, and yet for all it was broken and eaten too, yet it was as whole after that, yea, and in the very time of it's being broken and eaten as ever; and was taken, and broken, and crucified on the Cross by his enemies, after every one of his Disciples had eaten it in it's natural substance. Then also he must have a thousand and a thousand bodies at once in the several places where the Mass is Celebrated, and the Host eaten, and the whole body eaten by every Communicant in it's substance corporally, & yet his body whole & entire in Heaven; and the Heavens must receive or contain it till the time of the restitution of all things, spoken of by the *Prophets*. Yea and when the Host is reserved in the *Pix* or Box, the same body must be in the same time in Heaven & Glory, and shut up in a narrow box in diverse places, where possibly it may mould; or if the Mice can come to it, be eaten too by them: except the Mice can eat accidents without the substance, & they can be accidents without substance to inherein, that are in such case mouldy or the like, and all the absurdities that the Prophets cast upon the Heathen Idolaters, when they tax them with making a God that cannot help or save it self, but may be carried to and fro as men please; may be all justified as rational, or warranted as possible enough by this one Doctrine. For do not the Priests, they say, make of a piece of bread the person of Christ, God and man, even their Maker? And when a Baker hath of the same dough made diverse cakes or wafers, and divers of them being caught and taken and eaten by men, the Priest takes one or more of them, and Consecrates and makes a God of it, and falls down and worships it, and perswades the people to worship it, telling them it is very God and their Saviour. Though yet when it is in their hands, it is in their power if they will to cast it away, or to burn it in the fire, if they secretly reserve it, and it cannot rescue it self from them and their power, no more than the God made of a piece of a Tree could. May it not as well be said to these, as to those Heathen Idolaters, *remember this, and shew your selves men; bring it again to mind O ye Transgressors*, Isai. 46. 8. For are not these men every whit as much infatuated, as those persons or worse. For there they took a piece of a Tree, the workmanship of God more immediately, and having burnt part of it in the fire, and roasted meat and warmed themselves with it, they made another part of it into an Image or similitude of something, and set it up, and Consecrated it with some words or charms, and then they called it their God, they prayed to it, and said deliver me, *for thou art my God*, Isa. 44. 14, 15, 16, 17. Giving it Divine worship. Perhaps they might

think as the *Papists* do, that after they had Conſecrated it, it was tranſubſtantiated too, and ceaſed to be wood; the matter and ſubſtance of that was gone, and it was thenceforth not a Block or wood, but really a God, and had power to help and ſave it's Worſhippers. As the Poet deridingly ſings of their *Priapus*.

Olim truncus eram ficulnus, inutile lignum,
Cùm Faber incertus ſcamnum faceret né, Priapum
Maluit eſſe Deum. — Whence it might ſay in *Engliſh*.
I ſome time ſince a Block of Figtree was,
But now I for a God do firmly paſs.

And do not the *Papiſts* after the ſame ſort, while that which was as to it's matter, Corn growing in the field, and after that was reaped, threſhed, ground in the Mill, kneaded in the Trough, and baked in the Oven, ſome parts of the ſame dough or maſs being taken and eaten, another part of it is taken and conſecrated by the Prieſt with ſome words ſaid over it, and then thenceforth it is called, taken for, and worſhipped as God. The very Perſon of *Immanuel*, God with us; though it be equally in the hand and power of men to diſpoſe of it as they pleaſe, to caſt it away, or burn it in the fire, as to the power of poſſibility, as the Trunk or ſtock of the Conſecrated Tree was; for it's ſome time ſhut up in a Box, while it may mould. Nay, *Fryar Ægan* in his *Recantation Sermon* preached in *London April* the ſixth 1673. having been Confeſſor General in the Kingdom of *Ireland*, and Guardian of the *Friory* of *Monaſteriorist* in the Province of *Lemſter*, tells us, *pa. 6th.* That coming to a publick houſe to 'refreſh himſelf, he found that a Lewd Prieſt had pawned the Conſe-'crated Hoſt to the woman of the houſe for five & thirty ſhillings (poſſi-'bly enough as the price of his drunkenneſs, or of ſome worſe prank with 'the Hoſteſs) & that he the ſaid *Fryar Ægan* redeemed it with this re-'mark (as he ſaith) that Chriſt was made by him not an Offering for 'ſin, but a Sacrifice for his Luſt. See here if thoſe latter perſons are not worſe than the former, the Heathen Idolaters. For they did not either teare their Block in pieces, when they had made him a God, theſe teare him with their teeth, as the *Lateran* Councel expreſt it, nor did they uſe to pawn them, as this Prieſt pawned what he called his Saviour; ſo as had not the *Fryar* redeemed him, which they worſhip as their Redeemer, might have lain in captivity and bondage, till he had been utterly loſt or ſpoiled. Oh ſottiſh error and ignorance! Oh but our Saviours words, together with the Omnipotency of God muſt be made to bear the burthen of all theſe abſurdities. But why muſt theſe words (*this is my body*) be preſt to ſo undue and abſurd a ſervice, when many others of like import are left at liberty therefrom? Did our Saviour call the bread, or that thing he gave his Diſciples, God-man, or did he require

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them to kneel down and worſhip it, as theſe men do? That would have been to the purpoſe indeed: but in that he ſaid, *take, eat*, not take, worſhip, this is your God; it may be well apprehended, that they go herein beſides his Warrant, in what they do, and that his words afford no ground for it. Oh but he ſaid, *this is my body*, and he is true, and his words are to be believed. Do theſe men think then, that where ever our Saviour or the Holy Ghoſt calls one thing by the name of another to which it hath ſome reference or relation (as is uſual in Sacramental matters) the thing is tranſubſtantiated into the being and ſubſtance of that thing which it is named? I ſuppoſe not. For then the cup muſt be tranſubſtantiated into the New Teſtament. For our Saviours words are as expreſs in the other part of the Sacrament for that, as they are for this they ſo groſly underſtand, and impoſe upon the underſtanding of all others; for ſo St. *Luke* and the Apoſtle *Paul* expreſly render and relate his words, *likewiſe after ſupper the Cup, ſaying, this Cup is the New Teſtament in my blood*, τοῦτο τὸ ποτήριον, *hic Calix*. Not this wine, or this that is in this Cup, but this CUP is the New Teſtament. Would the word [*Is*] and the Omnipotency of God do ſuch a Miracle in the bread, as to tranſubſtantiate it into the very body of Chriſt; and will not the ſame do a Miracle here, to tranſubſtantiate the Cup into the New Teſtament. No, but here they are forced to grant a Figure. Though the Omnipotency of God is able to make as great a change upon the golden or ſilver Chalice, as upon the bread. And I ſuppoſe the change is ſomewhat leſs. For the New Teſtament is ſomewhat leſs than God himſelf, a Covenant or Will made by him with us. And may not a Divine Writing be as eaſily hid under the form of a ſilver Chalice, as the Chriſt, God man under the form of bread? And yet here they, notwithſtanding Gods Omnipotency and Chriſts expreſs ſaying, allow a figure in the expreſſions, and leave us the ſubſtance of the Cup entire, and command not men to worſhip that: thinking that by the Cup is meant that in the Cup, though they think (or would have others ſo ſimple as to think) that what is in the Cup, is tranſubſtantiated into the blood of Chriſt that was ſhed for us, and not into the New Teſtament; and ſo that the Diſciples drunk the blood of Chriſt really and verily out of that Cup, though it was all, as then, in his veins. But there is no more ground for their impoſing the one than the other, the wine more than the Cup, except that it's their pleaſure ſo to do; for both St. *Luke* and St. *Paul* render it ſo, *this Cup is the New Teſtament in my blood*; and they ſpake certainly the words and mind of Chriſt, as truly as St. *Mathew* and St. *Mark*, who render them, *this is the Blood of the New Teſtament*, and God is as able to effect the one as the other; and the one is no leſs abſurd than the other. For if the wine in the cup, or what was ſo, be now really and ſubſtantially blood, even that blood, that was ſhed out of Chriſts ſide for us. Muſt not then the blood of Chriſt

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while his body is in Heaven be really and ſubſtantially ſeparated from his body: and ſo his body in Heaven is a bloodleſs body, as oft as the Prieſt Conſecrates the Cup, and drinks what is in it: or do they ſay that the body is in and with the blood, as they ſay the blood is in the bread or body, and therefore that alone is enough to be given to the people. If ſo, then fleſh, and blood, and bones, and all are in the Chalice too. And no marvel then that they give not the Cup to the people, if they believe verily that the fleſh and bones of Chriſt are in it, even the ſame that was born of the Virgin *Mary*, and hung upon the Croſs. Nay, it's rather to be marvelled, how the Prieſt dare venture upon them all to ſwallow them down. They might as eaſily believe, that the matter of the Cup be it ſilver or gold, is turned into the New Teſtament, and become a real Hand-writing of God, though it appear ſtill to our ſences to be a cup, as that the Prieſt ſwallows down his throat, or the people eat very fleſh & bones: and the ſame Miracle and Omnipotency will make the one as poſſible as the other. Or that the ſame thing that is ſhut and hung up in the *Pix*, being a Conſecrated Hoſt, is the ſame numerical body that is glorified and gloriouſly appears in Heaven, & alſo what was eaten by the people in their receiving & eating what of it was given them. But we may ſee how theſe men ſtraining the words of Chriſt where they pleaſe (as they do alſo ſome expreſſions of the Ancient Fathers) make the word of God ſubject to their wills and pleaſures, and where they pleaſe they will grant a Figure, and where they pleaſe, they ſhall be properly and literally underſtood; yea, and ſtrained beyond their litteral expreſſion (for Chriſt ſaid no ſuch thing as, this is tranſubſtantiated into or is the ſubſtance of my very body, as they ſay) though the like abſurdities following upon the litteral ſence of or collection from it, as would from taking the other expreſſions litterally, makes it neceſſary to underſtand them figuratively and ſacramentally in the one place as well as in the other. It's true that in this Supper, Chriſt would have us (and it's neceſſary for us) to abſtract or withdraw our minds from the conſideration of the bread and wine in their own proper ſubſtances, and to fix them only upon the body and blood of Chriſt, whereof they are a communion or communication [κοινωνία] and ſo to have no more to do with thoſe Elements in our thoughts in a manner, than as if there were no ſuch matters: only as they may occaſion us to meditate and conſider that his fleſh *is meat indeed*, the true bread, and everlaſting nouriſhment of our Souls: and his blood or the New Teſtament confirmed by it. Drink indeed, a moſt comfortable matter of refreſhing for the Soul, to take into it's believing conſideration; and ſo ſpiritually and ſacramentally to feed upon his fleſh and blood. But to impoſe upon peoples Faith, that the things which they ſee with their eyes to be very bread and wine, are very Chriſt, his very fleſh and blood, yea God-man, their Saviour; and to cauſe them to worſhip them,

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is a very groſs departure from and abuſe of Chriſt's inſtitution, and of his command for our obſervation of it. And why may they not as well impoſe upon mens faith, that St. *Peter* after he Confeſſed Chriſt, was tranſubſtantiated into a hard ſtone, and his fleſh, blood, and bones; yea his Soul, and body, and all was metamorphiz'd into a Rock. For our Saviour ſaid unto him, *Tues Petrus*, in the *Syriac* [*Cepha*] which in our *Engliſh* Language ſignifies a ſtone, *Mat.* 16. 18. with *Jo.* 1. 42. here is Chriſts aſſertion as plainly of *Peter* as there, of the bread. And if the word [*Eſt, is*] imply the ſubſtantial change of the bread in the one, why may not the word [*Es, thou art*] imply the ſubſtantial change of *Simon Bar-Jonah* in the other? And why may it not be as rationally believed, that his fleſh, and bones, yea Soul and body were immediately and ſubſtantially turned into ſtone, living ſtone, as that the bread was changed into the body of Chriſt ſubſtantially; ſeeing the Omnipotency of God was as well able to do the one as the other. And that is pleaded as ſufficient for our Faith to believe this. And ſo St. *Peter* was a living walking Stone, that had not the ſubſtance of either fleſh, or blood, or bones in him, though the appearance of them all to the ſences. Yea, and why may it not be as well impoſed upon mens Faith, that Chriſt himſelf is ſo changed in his ſubſtance into ſtone too. For he is called λίθος ζῶν, *the living ſtone*, 1 Pet. 2. 4. and that the Altar, that *Jacob* built at *Shechem* was tranſubſtantiated into the Eſſence of God, becauſe *Jacob* Conſecrating it called it *El Elohe, Iſrael, God, the God of Iſrael*, Gen. 33. 20. Surely they are ſtrangely infatuated or obſtinately wilful, that cannot or will not ſee the abſurdity of this Doctine of theirs, ſo contrary both to ſence and reaſon, and ſo void of any ſolid ground for it in the Holy Scriptures.

Object. Oh but they will ſay, they are the Church, and their judgment is to be taken as the infallible truth, and therefore if they did aſſert the like changes and tranſubſtantiations in other things, then they were to be believed too. For our Faith is to be reſolved into their ſayings, as our Saviour tells us, that, *they that hear not the Church, are to be accounted as Heathens and Publicans.*

Anſ. But to that it's ſaid and ſhewed before, that they are not the Church Catholique, but only a part of the Church, and a very corrupt part too. To which I add, that I find it injoyned to us, that we ſhould hear Chriſt, the great Prophet of God, in all things which he ſhall ſay unto us, but I find it no where injoyned us, that we ſhould hear the Church in all that ſhe ſhall ſay unto us. And that the Scripture here quoted by them to ſerve their deſign, is perverted by them from it's true and genuine intent and ſcope. For our Saviour did not there intend nor ſpeak any thing, as ſignifying an intent to teach us to build our Faith or belief of the Scripture-ſayings, or the Expoſition of the Scripture, upon

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he Authority of the Church, or it's ſayings, much leſs of any uppermoſt party, that unduely challenge to themſelves the title and appellation of the whole Church, much leſs the Church of *Rome*. But his diſcourſe is evidently about offences, given by any ſinning Brother, which being evident in themſelves, might by any particular perſon againſt whom they were committed, be reprehended and faulted, and in caſe the party offending would not hear a private admonition, then it ſhould be reproved by the ſame perſon again, taking one or two perſons as witneſſes with him, who might alſo join in reproving or admoniſhing him. And if ſtill he harden his heart, and retain his offenſive or evil way or practice, then they ſhould declare it to the Church, who might all teſtifie their diſlike, or give him a joint admonition of the ſame fault. And if he hear not them, in ſuch joint admonition given them by the Church, then the offended Brother might diſclaim communion with him, and leave him as no more to be owned by him than an Heathen man or a Publican. Here is nothing of the Church's giving the object of faith to be believed, or of her being to be heard in whatſoever ſhe ſhall ſay, though never ſo contrary to ſence or reaſon, or to the Scripture ſayings, or to the commands of God and Chriſt; but of the Chuch's admoniſhing an offending Brother, who being admoniſhed by her ought to hear the Church therein. But that's in no other thing, than in what he ought to have heard firſt the offended Brother in, upon his own private admonition; or the offended Brother with one or two joining with him, upon his ſlighting the admonition given by the offended Brother alone. But ſurely no private Brother, nor any one or two with him is to be heard in whatever he or they may give out for truth or matter of faith, whether it agree with the Scriptures, and the commands of God and Chriſt or not; or put abſurd expoſitions upon the Scriptures, that may be confuted by common ſence. And therefore neither ſpeaks it there of any ſuch authority given to the Church to give ſuch interpretation, or impoſition laid upon any to receive ſuch an interpretation given by any under that name. Nor indeed by the Church can be meant there the Catholique Church all over the World, much leſs is it tyed up to the Church of *Rome*, exeept in it's proper Jurisdiction: but it's meant evidently of the particular ſociety or congregation or Church, to which ſuch an offending Brother belongs. For it is ſuch a Church as any offended Brother, his private admonition being rejected, may inform of the offence, and that upon the information given, may alſo admoniſh the offender, which can neither be done to or by the Catholique Church in it's Catholique and extenſive capacity, no nor yet to or by the Church of *Rome*; as to the caſe of every or any offender to whom this rule appertains (as to what is obſervable in caſe of ſcandal and offence) that live in places remote from *Rome* and her Jurisdiction. Surely our Savi-

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our no where ſignifies that perſons living in *Judæa* or *Galilee* ſhould go or ſend up information againſt an offending Brother as far as *Rome*. Nor find we that in any diſſentions in the Churches, any of the Apoſtles left any ſuch orders in any of their Epiſtles; however *Rome* may have challenged or deſired ſuch homage and honour to be done to her, and hath put men upon ſuch unreaſonable and chargeable burthens, ſince the times of her uſurpations upon the World. Her challenging that authority and homage to be done to her, is but what the falſe Prophets of the Church of *Iſrael*, calling themſelves the Church or holy City, were wont to do. And therefore being forewarned by the Apoſtles (even by St. *Peter* from whom the *Pope* pretends to derive his power) that there ſhould be falſe Teachers in the Chriſtian Church or Churches now, that would imitate and do like thoſe falſe Prophets, we are concerned to ſtand upon our watch, and when we diſcern any party taking that courſe, and walking in their ſteps, not to give heed to them. The Apoſtle *Peter* tells us, that as there were *falſe Prophets* formerly *among the people, ſo there would be falſe Teachers among* the Chriſtian People, that would *bring in damnable Hereſies* going beſide the Scriptures, for that properly the word tranſlated privily, with reference to what was ſaid before, imports: He had commended them before for *taking heed to the ſure word of Propheſie, as to a Light ſhining in a dark place; even the Prophets that came in old time by the will of God*: wherein *the holy Men of God ſpake as they were moved or carried by the Holy Ghoſt*, the Scriptures of the Prophets. Now theſe falſe Teachers going beſides or contrary to them, would bring in Hereſies of damnation, *denying the Lord that bought them*. For εἰσαξουσιν is *introducent, they ſhall bring in*; and παρὰ is often either *contrà* or *præter, againſt* or *beſides*; as παρὰ τὸν νόμον, *is contrary to the Law*, Act. 18. 13. and παρὸ εὐηγγελισάμεθα, *is either contrary to or beſides what we have preached*; and παρὸ παρελάβετε, *is contrary to or beſides what ye received, or rather to what ye have otherwiſe received*. namely than as the falſe Apoſtles taught them, *Gal.* 1. 8, 9. And ſo the ſenſe is, that theſe falſe Teachers ſhould or would bring in damnable Doctrines or Hereſies contrary to or beſides (that is differing from) the forementioned Scriptures, ſwarving from or oppoſing their ſayings. And ſuch we find) and have mentioned ſome of them, and we may inſtance in more) brought in and maintained by the Papiſts. Now the falſe Prophets of old among the people, to whom theſe falſe Teachers are compared, and made to anſwer (as the words ὡς καὶ ἐν ὑμῖν ἔσονται), *even as there ſhall alſo be among you falſe Teachers*, imply) were oftentimes the greateſt and Prevailing party of the Prophets among the people; ſuch as the generality, even the Kings, Princes, and multitude of the people uſually followed, as appears in *Iſa.* 9. 15, 16. and 29. 9, 10, 11. *Jer.*

5. 31, and 14. 13. and 23. 9, 30, 31, 32. and 26. 8, 11. *Lam.* 2. 14. and 4. 13. *Ezek.* 13. and 22. 25, 28. *Zeph.* 3. 4. And thence it was that the true Prophets were evil spoken of and traduced, yea, Persecuted and slain by them; as if they had been false Prophets and seducers, as is to be seen in *Jer.* 2. 30. and 20. 2. and 29. 26, 27. and 37. 13, 14, 15, 19, 38. 4, 6. *Mat.* 23. 29, 30, 31, 37. *Act.* 7. 52. Even as here the false Teachers are such, and so received as that the *many*, the multitude, or many it's said shall follow their pernicious ways, so as the way of truth which is agreeable to the Scriptures of the Prophets, and the commandments of the Apostles, shall be evil spoken of, reproached and cast out as Heresie; as the Church of *Rome* and it's Teachers cast out the commands and sayings of Christ and the Scriptures in many things, and the way that is agreeable thereto, accounting it Heresie, and them that stick thereto Hereticks. Now it was the way of the false Prophets whom these false Teachers, which in these last days men have heaped up or multiplied by heaps to themselves (that is in abundance, as the Apostle *Paul* prophesied they would do, 2 *Tim.* 4. 3.) do imitate; that they used to say that they were the persons that had the Law with them; and that therefore were to be listened to and followed, as those to whom the Interpretation of it were committed, and from whom it was to be received, and that the true Prophets (who clave to God and his word indeed) were not to be hearkned to, but persecuted and punished for contradicting them. That this was the way of those false Prophets, is evident in that they said, *we are wise, and the Law of the Lord is with us*, Jer. 8. 8. Just thus say the Church of *Rome* and it's Teachers, we are the wise men, we have the Law and Scriptures with us, we are the true Interpreters of it, and ye must take it from our mouths. But the Prophets of God reproved those false Prophets and the people as joined with and led by them, saying *how say ye we are wise and the Law of the Lord is with us--the wise men are ashamed--for lo they have rejected the word of the Lord, and what wisdom is there in them?* Even they that said they were wise, and that the Law of the Lord was with them had in truth rejected the word of the Lord, and therefore were destitute of true wisdom, *and dealt falsly from the Prophet to the Priest*, vers. 9, 10. Even so the Church of *Rome* and it's Teachers reject the word of the Lord, as is evident in the instances we have given, and yet they say the Law, the Scriptures and it's Exposition are with (that is, belong unto) them. They are they from whom men must receive it, and upon whom they must depend for it. Yea, they do as the false Church in *Isa.* 48. 1, 2. is said to have done; who *make mention of the name of the Lord, but not in truth nor in righteousness; though they called themselves of the holy City*, that is in effect, the holy Catholick Church. The like is intimated

cinated of them in *Jer.* 18. 18. where the persecutors of the Lords Prophets that were such in truth, yet said of themselves, *come let us devise devices against Jeremiah*, and add, as if they had thence authority to do so, *for the Law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet.* Now when we see or may see by the Scriptures of truth, and the testimony of the Holy Spirit in them, that there should be false Teachers among the Christians answerable to the false Prophets among the *Jews*, that would bring in Doctrines swarving from the Scriptures; and find that the Papists and their Teachers evidently do so, their challenge of authority to be the sole Expounders of the Scriptures should nothing move us, while we see that they therein walk in the steps of the false Prophets, especially seeing also that they challenge an authority which the Holy Ghost hath not given them, nor directed his followers any where unto. For the Holy Ghost himself who led the Apostles *into all truth*, Joh. 16. 13. doth not in any Scripture testifie to us of *Rome* or the *Roman* Church, that we should derive our Faith from her, or resolve it into her or her Doctors, more than into any other Church. The Apostle *Peter* whose authority they pretend to have committed to them (but without any evidence of the holy Scriptures) and whose Successors they tell us their Popes or Bishops are) could not leave more authority to them than he had exercised himself. Now we find him expresly preferring the authority of the Scriptures before his own saying or testimony as to the resolution of other mens Faith. Yea, he as well as other Apostles proved his sayings by the holy Scriptures, as is evident in his Epistles, 1 *Pet.* 2. 6, 7. and 3. 10, 11, 12. and obtruded nothing upon men on his own authority barely, as the Popes presume to do. He calls *the word of Prophesy a more sure word*, than what he related of his own knowledge, 2 *Pet.* 1. 16, 17, 18, 19. and instead of directing the Believers after his death to the Church of *Rome* and her Bishops (which surely he would and ought to have done had he known of any power given of Christ to her or to them, for resolving mens doubts, and determining their Faith, and exercising a dominion over mens consciences, more than to other Churches or their Bishops) yea, or directing them to himself more than to the rest of the Apostles, when he forewarned them of false Teachers & Scoffers that would come in the last days: He stirs up the Believers minds to remember the words of the Prophets, and the Commandments of the Apostles of our Lord and Saviour. He saith not his own Commands, or his rather than of the other Apostles, but indefinitely of the Apostles puting in himself with them as one of the same rank, and of no superior rank or authority among or over them, much less doth he say that we should after his death betake our selves to

the Church or Biſhop of *Rome* for our direction, guidance, and preſervation from the Error of the wicked, but directs us to the Scriptures of the Prophets and Apoſtles, the things ſpoken and commanded in and by them. He thought not of the Lord *Peter*, or the Lord *Pope*; nor ſignified that the reſt of the Apoſtles ſtood in relation more than himſelf to any man as their Lord, but only to him who is the Saviour. Yea, and the Lord Jeſus himſelf when afterward he appeared to *John* in the Iſle of *Patmos*, and gave him viſions and revelations of the things that ſhould come to paſs in the world, and unto the Churches, directed him not to bid us go to *Rome* for reſolution of our hearts in the matters of God, and in what concerns our preſervation in his truth; but he in his ſeveral Epiſtles to the Churches bids, *Let him that hath an ear hear what the Spirit ſaith to the Churches.* He bids not, *That he that hath an ear ſhould hear the Churches ſimply*, no, nor yet *what the Spirit ſaith in the Churches*; much leſs ſaith he, *Let him that hath an ear hear what the Church of* Rome *ſaith*, or, *what her Biſhop as an heavenly Oracle, or the Spirit, as either in it or him, as Infallibly tied to his Chair, ſhould dictate to us.* And yet (which is very conſiderable) this Book of the Revelations, according to the moſt authentick teſtimonies of Antiquity, was written after the Deaths of all the other Apoſtles, and its probable at leaſt, that he lived not long after it himſelf who was the Penman thereof; and therefore if there were any judge or orderer of mens faith infallible to be looked to by all Churches, beſides the holy Scriptures of the Prophets and Apoſtles, or any Infallible Interpreter of them above the reſt to be taken heed to, it had been the proper place and time ſurely for Chriſt the faithful and true witneſs of God, the *Amen*, the firm and ſure friend and Paſtour of his Church, to have ſignified who it is, and directed the Church, and every one that hath an ear to hear, and hearken to him, but neither when he was asked, or there was a ſtrife among the Apoſtles who of them ſhould be the greateſt; did he tell them *Peter* ſhould be their Prince and chief among them, nor did he direct them here to any Succeſſor of his at *Rome* or elſewhere, as an infallible Guide and Head to them: no, there is no other Director as to matters of Faith and Worſhip, directed to of God by his Holy Spirit in any Scripture as our abſolute and infallible Guide, but only the Spirit himſelf as ſpeaking in and by the Scriptures to the Churches, what the Scripture ſaith, being called the ſaying of the Holy Ghoſt or Spirit, as is to be ſeen, *Heb.* 3. 7. and 10. 15. *Act.* 28. 25. And ſurely they are guilty of horrible Idolatry that preſer the Teſtimony, Word, or Determination of any perſon or perſons, Church or Biſhop, before or above; yea, or but as equal with the teſtimony of the Holy Ghoſt, to caſt by his ſayings or commands, to liſten to,

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and be ruled by men, is indeed to have the fear of God taught us by mens precepts, and in vain to honour God, or worship him, which was the fault of the Jewish Church, reproved by the Holy Ghost in the Prophet *Isaiah*, for which also he threatned to give up their wise and prudent men, on whom the people leaned, to an infatuation of their understandings, *Isa.* 29. 9, 10, 11, 12, 13, 14. and the fault charged by our Saviour on the Scribes and Pharisees, and the Jewish Church, as depending on them, *Matth.* 15. 1, 3, 7, 8, 9. Mark 7. 6, 7. to *vers.* 13. and it will be as great or a greater evil in us, than in them if we make our selves guilty of it, in as much as God having now spoken to us by his only begotten Son, hath declared his Name more plainly and expressly than he had done in former ages; and therefore greater heed and acquiescence in his words and sayings, is expected from us; for us then to forsake the fountain of Living waters, (which is Christ speaking in his Servants, the Apostles and Prophets in the Scriptures) to dig up Cisterns, broken Cisterns, (as all men with their inventions and decrees, and all their authority and power that are not his, are) would be a more astonishable madness, than what of that nature was practised under *Moses* and the Prophets by the Church of *Israel*, *Jer.* 2. 12, 13. Our Saviour in the Relation of the Rich man, and *Lazarus* introduces *Abraham*, directing the Rich mans five brethren to *Moses* and the Prophets, and not to the Jewish *Sanhedrim* or High-Priest, or any other persons claiming an infallible authority distinct from them (though they might have had more colour by far for claiming such a thing, either from that in *Deut.* 17. 8, 11, 13. appointing men in case of doubt or controversy to stick to, and observe the determinations of the High-Priest, or chief Ruler of the People; or from that promise in *Isa.* 59. 21. where God promiseth to put his Spirit upon *Zion*, or some persons in it, and his words into their mouth, so as to continue it from generation to generation, than any the Pope or the Church of *Rome* can shew for their claim, yet I say *Abraham* directs them to no such person or persons, but onely to *Moses* and the Prophets) and if he so directed them then, surely now that we have Christ and his Apostles also added as a compleatment of the revelation of Gods mind and will, and as infallible Interpreters of *Moses* and the Prophets, it behoves us to take heed to them, as speaking in their words and writings, and not to neglect or refuse them under pretence of insufficiency in them to direct us now aright, without some other infallible Guide that he no where directs us to, to determine us. And that *Rome*, or her Head the Pope, is not Infallible in her doctrine of Transubstantiation (the thing last insisted on) is evident from hence, that *Gelasius* one of their Popes or Bishops, hath taught the Church that the bread (in the

Sacrament is not *naturâ* or *substantiâ mutatus*, changed in its nature or substance: and others of them have taught and determined that it is substantially changed, so as the flesh of Christ it is that is eaten and torn with the Teeth of the Communicants, as in the *Lateran* Council was defined, and in *contradictories* one part must needs be false, which things duly considered, may imbolden us to reject the Pleas and pretence of that Church as more groundless Usurpations & Incroachments, by which they pervert men from the right ways of God, which our Lord Jesus hath delivered to us.

Nay, our Lord Jesus in the Book of the Revelations, instead of directing us to *Rome*, doth clearly call us off from it, and hath revealed that to us concerning her, which being taken heed to by us, will admonish us to flee from her, for by the concurrent consent of Interpreters, as led to it by the Scripture it self, compared with the state and condition of *Rome*: it is *Rome* deciphered in that Book, not by the Name of *Jerusalem*, the beloved City of God, in the light whereof the Nations of the saved should walk, but by the name of *Babylon*, the Enemy of *Jerusalem*, and her Inhabitants, and the subject of the deepest died sins, and heaviest judgments mentioned in that Book. Yea, the Papist writers themselves are also forced to confess the truth hereof it is so palpable and evident, (yea, rather than they will not prove St. *Peter* to have been at *Rome*, *Babylon* shall signifie *Rome* too in his 1. Epistle 5. 13.) surely she was the City that then ruled over the Kings of the Earth, and was built upon seven Hills or Mountains, and that's the City called *Babylon*, *Rev.* 17. 9, 18. and 'tis evident that she ruled over the Kings of the Earth, not only in her Pagan, but also as much or more in her Papal State, wherein their Popes or Bishops have exacted Homage of them, made them kiss their Toes, hold their Stirrups, wait at their Doors, and do things far below their Majesty and Grandeur in subjection to them. Now in all that Book no good is spoken of *Babylon*, nor any direction is given to Gods people, the followers of the Lamb to resort to her for any thing, but much is spoken of its Wickedness, Whoredom, Idolatry, Bloodiness, while it remains, and of its woe and misery irreparable in its fall, as that that shall for ever Perish, with express and vehement command to Gods people that are in her, to come out of her, lest partaking with her in her sins, they should also partake with her in her Plagues, *Rev.* 18. 4. which one consideration also quite overthrows that corrupt interpretation that would confine what is said of her to her Heathen state only, as the Papists to excuse themselves do, or rather to blind themselves from seeing their own guilt; for if it were so then, she should have found her not as a City or Harlot destroyed for ever, but by a glorious Metamorphosis or dispossession

sion of the Spirit of Whoredom, and Resurrection from her falls in Heathenism, changed into the holy City, or the Lambs Wife, whereas there is not the least intimation of any such thing; but a vehement assertion of her sinking like a mighty stone in the waters, never to rise again, *Rev.* 18. 21. whence it is evident, (which I shall mention as a farther distinct charge, and a farther instance not only of her fallibility, but also that she is fallen foully already in that it is thereby evident) That

7. She is guilty of Idolatry, for that's it that in Scripture is represented by Whoredom; and she is called the great WHORE, and the Mother of Harlots, and abominations of the earth. And she is certainly as great a WHORE from Christ, as ever the old *Babilon*, or the old Pagan *Rome* was, and more truly so also, being not so espoused to Christ in her Pagan state as since she turned Christian. Indeed she is a Mystical WHORE, corrupted from the purity of the Faith and Worship of God in Christ, yet giving out herself to be a Queen and Lady, the Queen or Darling of Heaven, the only Catholique and Infallible Church. In her Pagan state she was more openly and grosly a Harlot, a gross Idolatress, and there was not Mystery writ on her forehead; but now as very and as arrant an Harlot or Idolatress as then, but more spiritually such, and under finer pretences. That we may make good this charge against her, let us first inquire and take notice what Idolatry is in the Scripture language. For as it is no asking a mans partner whether he be a Thief, so neither will the Adultress confess her self to be such a one; *but she eateth and wipeth her mouth, and saith I have done no wickedness*, Prov. 30. 20. Now Idolatry in the Scripture language is with reference to the worship of God what Fornication or Adultery is among men; therefore it's often compared to and illustrated by the practices of Whores and Harlots, as in *Jer.* 2. and 3. *Ezek.* 16 and 23. and so as she is a Whore that takes into the bed of love with her, and prostitutes herself to any man that is not her husband espoused and married to her, whether it be her servant, friend, or a stranger; so he is an Idolater that falls down, and gives religious worship to any beside the true God, whether it be with the heart-worship only, or whether also or only with the body. In the former way Covetousness is Idolatry, because it's a putting riches in the place of God, as to inward estimation of, affection to, confidence in them, *Ephe.* 5. 5. *Coll.* 3. 5. Some also make their Belly their God, and commit Idolatry therewith, while they prefer their Belly before God and his favour, and love in Christ, or his word and Spirit directing us to worship him, and walk with him rightly in and by Christ, *Phil.* 3. 19. whether by the Belly be meant the grosser appetites and brutish sensual lusts in gluttony, drunkenness, intemperance,

perance, unchastity and the like; or else their own wisdom, understanding and will, the Belly being often used to signifie and put for the inward man or heart, and what is therein, as in *Job* 32. 18, 19. *Joh.* 7. 38. *Job* 15. 2, 35. and 20. 15, 20. *Pro.* 18. 8. and 26. 22. Now that the Church of *Rome* is guilty of Idolatry in those or some of those ways of it, what can be more evident. For her covetousness is insatiable grasping or gaping after Crowns, & Scepters, Kingdoms, and Dominions, so (as was said of the *Caldæan Babilon*) *that she enlargeth her desire as Hell, and is as Death, and cannot be satisfied, but gathers to her all Nations, and heaps up to her* (as far as she can) *all people*, Habak. 2. 5. and this that she might be enriched with their worldly riches and treasures. So as it may be said of her, that she *is abundant in treasures, and in the measure of her covetousness*, Jer. 50. 13. Yea, and (was said sometime of *Jehoiakim* in *Jer.* 22. 17.) *that her eyes and her heart is not but for her covetousness, and to shed innocent blood.* Thence the Proverb, *omnia* Romæ *venalia, that all things may be sold at* Rome *for mony*; and the very Letters of her name are the Initials of *Radix Omnium Malorum Avaritia.* And as for her Voluptuousness, Uncleanness, Sodomy, and Filthiness, their Church and City is too notoriously full of such things, witness the lives and doings of diverse of their Popes and Bishops, and their taking mony for the open maintainance of Stews and Brothelhouses, and for her preferring her wisdom, will, and inventions before the word and appointments of God and Christ. What is said before may in part give evidence. So that in these things she is a notorious Idolatress, though as if we aske any of the covetous, Epicures, or Self-conceited Persons, whether they be Idolaters, they will deny it stifly, and if we charge them therewith they will be angry; so it is with *Rome* and her Church also. But again, the giving external religious undue adoration to any thing or person that is not God, is Idolatry, as is evident from the Scriptures. For so the falling down to the Molten Calf and worshipping or adoring it, is called Idolatry in 1 *Cor.* 10. 7. though it was professedly in honour of *Jehovah*, *Exod.* 32. 5. so also was the falling down to the Stock and worshipping it in *Isa.* 44. 15. And God in the second Commandment forbids both the *making to our selves any graven or carved thing* [פסל] *or the likeness of any thing* [תמונה] *in Heaven above, or in the Earth beneath*, &c. so as to fall down to and worship it. Yea, in the *Greek* it is προσκυνήσεις αὐτὰ μὴ λατρεύσῃς, *thou shalt not bow down to it, neither shalt thou worship it*, either of them, *viz.* either to bow down to it, or worship it, is Idolatry, and forbidden to any similitude made any way, either by carving, weaving, painting, or the like by men. And when the holy man *fell down* to the Angel that shewed him the things revealed to him in the Revelations, he was twice forbid to do it, and bid to worship God, as

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implying that the worſhipping or bowing down to the Angel was a derogating from and a ſin againſt the Commandment that bids us to worſhip God He might not it ſeems join the worſhip of an Angel to or with the worſhip of God. Nor is it ſaid that he fell down [λατρεύω] but only προσκυνῆσαι, to kneel down to or adore him. Yet it was a thing forbidden him as injurious to God and his worſhip, as intrenching upon his prerogative therein, and ſo certainly reducible to the ſin of Idolatry; even as for a married woman to admit to bed to her ſome of her ſervants, though the chief about her husband, yea, though they be his familiar Friends, it would be Adultery as really as if ſhe ſhould admit meer ſtrangers or enemies to him. Nor would it be an acceptable plea to him that ſhe ſhewed therein the greater honour and humble reſpect to him that ſhe loved his friends and ſervants ſo well for his ſake as to admit them to bed with her alſo, and judged her ſelf too low for his fellowſhip, and therefore thought it meeter to honour him after that manner, by contenting her ſelf, at leaſt ſometimes, with them; hoping that way to make them her greater friends to him from whom alone ſhe expects all her maintainance, though by their mediation ſhe hoped to have more of it and much better. Nor would a King take it well that ſome Homage proper to himſelf, in which the kingly power is aſcribed to him, ſhould be given out of pretended reſpect to him, to ſome of his Nobles or Courtiers alſo. Now that the Church of *Rome* is groſly guilty of the giving this ſolemn religious proſtration and adoration to thoſe that are not God, is ſo openly and evidently true, that nothing can be more true. For what do they in worſhipping God do unto him that they do not to the Virgin *Mary*, or to ſome other Creatures? Certain it is that neither the Virgin *Mary*, nor any of the deceaſed Apoſtles or Martyrs, or holy Men, are God; much leſs the Images, Pictures, or Statues of any of them; nor the Croſs, or the Picture, or Image of it, no, nor the Picture or Image of Chriſt himſelf. Nor is the Bread in the Sacrament God, for that may be ſhut up in a *Pix* or Box, ſo as God cannot be. Yet to all theſe things and diverſe more they fall down and worſhip them with that kind of worſhip forbidden in the words [οὐ προσκυνήσεις, *thou ſhalt not fall down to them*; προσκυνήσον τῷ Θεῷ, *worſhip God*] Yea, what worſhip the Idolaters uſed to perform to their Idols, graven Images, or Stock of a tree made a God to them, that they perform to others that are not God; that is, they fall down and pray to them to do ſuch things for them, as only God can do, only they ſay not to or of them perhaps that they are their Gods. Nor will their diſtinction of λατρεία and λατρεία excuſe them; for both are forbidden to any but God in a religious way of worſhip or adoration. Therefore the Heathens are faulted for *ſerving thoſe things that by nature are not God*, Gal. 4. 8. Where the Apoſtle ſaith, not ἐλατρεύσατε but ἐδουλεύσατε, ye ſerved or performed δουλείαν to thoſe things that by nature are not God. They were no doubt guilty therein of Idolatry, though it's ex-

preſſed by that kind of worſhip which the Papiſts by their diſtinction allow themſelves to give to what by nature is not God. As none of thoſe things before mentioned are by nature God. None of them can ſay that either Angels or glorified Saints, much leſs their Statues or Images are by nature God, by the Apoſtles deſcription of Idolatry, then in which he repreſents it as a giving λατρείαν to or ſerving religiouſly any thing that by nature is not God, they are concluded to be Idolaters. Yea, the words in the ſecond Commandment לא תשתחוה להם ולא תעבדם are properly, *thou ſhalt not bow down to them, nor ſhalt thou ſerve them.* For [עבד] is properly λατρεύειν, *to ſerve.* Yea, it may be obſerved that what the Papiſts do to the things that by nature are not God, is the ſame that our Saviour calls λατρεία. For they do προσκυνῆσαι *fall down to* and adore, or kiſs thoſe things before mentioned or ſome of them. Now when the Devil tempted Chriſt to do that to him, πεσὼν προσκυνήσεις μοι, or as it is in *Luk.* 4 7. ἐνώπιόν μου *falling down if thou wilt worſhip or proſtrate thy ſelf to or before me* (which is what the Papiſts cannot deny but they give to the things above mentioned, they fall down to and kneel to or before them in their acts of religious worſhip) our Saviour repelling him with this, προσκυνήσεις Κύριον τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις, plainly implies that, that that they call λατρεία, *a Divine worſhip* to be given to God alone, is contained therein. That the *Roman* Church then are Idolaters is evident, for they worſhip and ſerve thoſe that are not God, nor allowed of God to be worſhipped, or religiouſly adored and ſerved by us. Nay, I may ſay too truly that God hath given them (as was ſaid of his dealing with *Iſrael* formerly for their neglects of God, and lifting up themſelves in pride againſt him) *to worſhip the Hoſt of Heaven*, Act. 7. 42. only this difference there is, that the *Iſraelites* worſhipped the Viſible Hoſt, the Sun, Moon, and Stars, but theſe the Inviſible Hoſt, that is, the Saints, Angels, and Glorified Perſons; who as truly are the Hoſt of Heaven and not the God of Heaven, as the other was, though not ſo Viſible: and the worſhip of them as truly and really Idolatry, as the worſhip of the Viſible. Yea, they worſhip thoſe of whom there is leſs certainty that they are in Heaven, and ſo of whom there is leſs certainty that they are any way beneficial to men in the leaſt, than there is of the Viſible Stars, as *Thomas Becket*, St. *Francis*, *Ignatius Loyola*, and others, that probably might be no better Saints than *Annas* or *Caiphas* or ſome of our *QUAKERS*.

That they give religious adoration to them that are not by nature God and to their Images too, is too groſs to be denyed; and what kind of worſhip they give may be diſcerned in theſe inſuing inſtances that I ſhall here ſet down. Firſt in their Devotions to the Virgin *Mary*, who I am ſure is not by nature God. To her they pray, and of her they aske ſuch grants, as only proper to God and Chriſt to give; and to her they aſcribe moſt blaſphemouſly the ſame things that are aſcribed to God. As is to be ſeen in the

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insuing instances among many others. Even St. *Barnards* devotions joining the Virgin *Mary* with *Jesus* Christ are too full of this Idolatry, witness these following expressions.

Audi precor O plena gratiâ
Peccatoris hujus suspiria,
Et pro tuâ misericordiâ
Deo meo me reconcilia,
Mater bona. And again
Tibi Mater fac acceptabilem
Peccatoris hanc vocem flebilem,
Redde mihi Deum placabilem,
Ne se præstet inexorabilem
Quem offendi. I english it thus.

Hear I pray O thou full of grace
This sinners sighs in pitcous case,
And for thy mercy me again restore
Into favour with my God whom I adore,
O good Mother.
Make acceptable O Mother to thee
The wailing voice of the sinful me,
Make God with me to be appeasable,
That he may not be one inexorable,
Whom I have offended.

And yet he is modest in comparison of some others who invoke Her by such titles, as

Reparatrix & Salvatrix desperantis animæ,
Irroratrix & Largitrix spiritualis gratiæ.

The Repaires and the Saviores of Souls in despair,
The Bedewer with and Conferrer of graces that spiritual are.

Another accosts her thus, *peccatorum Consolatrix, infirmorum Curatrix, errantium Revocatrix, Justorum Confirmatrix, desolatorum spes & auxiliatrix atq; mea promptissima Adjutrix*; that is, *the female Comforter of sinners, Healer of the weak, Caller back of those that wander, Confirmer of the Just, the hope and helper of the desolate*, and saith the Devotionist, *my most ready Helper*. She is addressed to and prayed to also by the names of *Excelsa Domina, Salvatrix seculi, Regina Gentium*, &c. *the high Lady, the Saviouress of the World, the Queen of the Nations*. Which what are they but highly Idolatrous expressions contrary to him that said, *thou shalt worship the Lord thy God, and him only shalt thou serve*. But besides these, the very expressions of the Scripture directed and attributed therein to God himself, are applyed to her, as may be seen in the *Mary's* Psalter. So from the thirtieth (or according to our division of them, the one and thirtieth) Psalm they thus say to her. *In te Domina speravi non confundar in æternum, in gratiam tuam suscipe me, inclina ad me aurem tuam, & in mœrore meo lætifica me. Tu es fortitudo mea, & refugium meum, consolatio mea, & protectio mea; ad te clamavi cùm tribularetur cor meum. In manus tuas Domina commendo spiritum meum, meam totam vitam, diem ultimum*, that is, *in thee O Lady have I put my trust, let me not be confounded for ever, receive me into thy favour, incline thine ear to me, and in my mourning comfort me. Thou art my strenght, my refuge, my consolation and my protection; unto thee have I cryed when my heart*

was troubled. Into thy hands, O Lady, do I commend my ſpirit, my whole life, my laſt day. See here, is there not herein beſide the outward worſhip of the body, and the bodily act of invocation; a profeſſion of the moſt inward worſhip proper unto God, and moſt incommunicably to be reſerved unto him? Is there not here then groſs Idolatry and Blaſphemy, aſcribing to a creature that that is peculiar unto God. Of the like ſort is that in *Pſal.* 71. *Reſperge Domina cor meum dulcedine tuâ*, &c. *Beſprinkle my heart, O Lady, with thy ſweetneſs, make me to forget the miſeries of this life, ſtir up everlaſting deſires in my ſoul, and inebriate, or make drunk, my mind with the joys of Paradiſe*; and in *Pſa.* 46 *alias* the 47 thus, *Omnes Gentes plaudite manibus, pſallite Jubilo Virginis glorioſæ, quoniam ipſa eſt porta vitæ, Janua ſalutis, & Via noſtræ reconciliationis, ſpes pœnitentium, ſolamen lugentium, pax beata cordium atq; ſalus*, &c. that is, *ô clap your hands all ye Nations, ſing with a joyful voice to the glorious Virgin, becauſe She is the Gate of Life, the Door of ſalvation, and the Way of our Reconciliation, the Hope of thoſe that repent, the Comfort of thoſe that mourn, the bleſſed peace and ſafety of hearts*, &c. with reference to *Pſal.* 18. it is alſo ſaid, *Religioſi omnes honorate illam, quia ipſa eſt Adjutrix veſtra, & ſpecialis Advocata. Eſto refrigerium noſtrum glorioſa Mater, quia Tues totius Religionis mirabile firmamentum*, &c. that is, *All ye Religious men* (or Cloyſterers) *honour ye Her, becauſe She is your helper and ſpecial Advocate. Be thou our refreſhing, O glorious Mother of Chriſt, for thou art the marvelous foundation, or eſtabliſhment, of all Religion*; upon *Pſal.* 20. *Exaudi Domina, ſuccurre Animæ cùm deſeruerit corpus ſuum, mitte Angelum in occurſum ejus per quem ab hoſtibus defendatur, ſentiat in pœnis refrigerium tuum, & concede locum inter Electos Dei*, that is, *Hear O Lady, ſuccour my ſoul when it ſhall leave it's body, ſend an Angel to meet it, by whom it may be defended from it's enemies, let it feel thy refreſhing in the pains of* Purgatory, *and give it a place among the Elect of God.* And if this do not ſufficiently ſhew their guilt of Idolatry, I ſhall add a paſſage or two that will ſhew it with greater Blaſphemy, as when they ſay in *Pſal.* 34. *Quia Domina humillima fuiſti, Verbum increatum ex te carnem ſuſcipere coegiſti*, that is, *Becauſe thou, O Lady, waſt moſt humble, thou didſt conſtrain or compel the Increated Word to take fleſh of Thee*, and in *Pſal.* 36. *Mater Dei, inclina vultum Dei ſuper nos, coge illum peccatoribus miſereri. Mother of God, incline the countenance of God towards us, compel him to be merciful to ſinners.* But enough of this blaſphemous Idolatry with her. Yet all this and much more is to be found in that Pſalter of the bleſſed Virgin, ſaid to be made by their Seraphical Doctor St. *Bonaventure*, Biſhop of St. *Albans*, and one of the Cardinals of the holy (they might better have ſaid unholy) Church of *Rome*. And their Primer made for their children after the uſe of *Salisbury* printed with a privilege according to the Kings and Queens Majeſties Letters in the reign of Queen *Mary* is of like complexion with that Pſalter, as is to be ſeen in *Fox Martyro. volum.* 3. *pa.* 273. witneſs theſe among other paſſages.

Holy

Holy *Mary*,——*So comfort us in our Deſolation,*
That by thy prayer and ſpecial Mediation
We may enjoy the reward of the Heavenly reign, &c.
And again, *The dolorous paſſion of Gods ſweet Mother*
Bring us to the Bliſs of Almighty God the Father.
Again, *O Thou meek Mother have mercy therefore*
On Wretches for whom thou hadſt theſe pains all
Seeing thy Son that Vine-cluſter preſſed ſore,
And from the peſtilence of death eternal
Keep us by voiding the Fiend Infernal.
And join us with them that rewarded be
With eternal Life ſeeing the Deitie.

Nor only with Her do they commit this Idolatry, but with others alſo both Apoſtles and others of leſs worth, if not evil perſons, as may appear from the ſame Primer. Whence they teach their Children to be ſuch in Idolatry betimes; teaching them not only to ſay, *O Lord defend us always through the continual ſuccours of St.* John *Baptiſt*; or with reference to the Apoſtles *Peter* and *Paul*, *Hear us mercifully, and grant that through the merits of them both, we may obtain the glory everlaſting*; but alſo with reſpect to *Thomas* Arch-Biſhop of *Canterbury*, murthered by occaſion of contempt againſt the then King, this is ſaid.

By the blood of Thomas *which He for thee did ſpend,*
Make us (*Chriſt*) *to climb whither* Thomas *did aſcend.*

O Blaſphemy! And with reſpect to St. *Nicholas*, *O God which haſt glorified bleſſed* Nicholas, *thy holy Biſhop, with innumerable miracles, grant we beſeech thee that by his merits and prayers, we may be delivered from the fire of Hell.* To theſe I ſhall add ſome paſſages that Dr. *Moor* hath mentioned in his *Antidote againſt Idolatry* giving that in *Engliſh*, that He hath therein ſet down in *Latine* only. Being pieces of Devotion publiquely read or ſung with *Stentorian* voices, as he phraſes it, in their very Churches; as to St. *Coſmas* and St. *Damian* two *Quondam* Phyſitians, they thus ſing.

O Medici piiſſimi
Qui meritis clariſſimi
In Cœlis reſulgetis:
A peſte, clade corporum
Præſervetis, & operum
Moribus nè langueamus.
Nec moriamur ſpiritu,
Sed Animæ ab olitu
Velociter ſurgamus,
Et vivamus in gratiâ,
Ad ſacra Cœli palatia
Donec regrediamur.

O Phyſitians moſt pious
Who in merits being famous
Brightly in the Heavens do ſhine.
Keep us from peſtilence noiſom,
The bodies death; and alſo from
Bad manners, leſt in them we pine.
Neither let us in ſpirit dy,
But from Souls death haſtily
Let us riſe again.
And that we may live in grace
Till to Heavens ſacred Palace
We return to reign.

St.

St. *Francis* they beſpeak to this purpoſe.

Sancte Franciſce *propere veni. Pater accelera ad populum qui premitur & teritur ſub onere, palea, luto, latere, & ſepultos* Ægyptio *ſub ſabulo nos libera carnis extincto vitio.* *Holy* Francis *come apace, haſten Father to the people preſſed and worn out under their burthen, the Chaff, the Dirt, the Bricks. Free us that are buried under the* Egyptian *ſand* (perhaps he may mean of Popiſh Superſtition) *the corruption of the fleſh being extinguiſhed.*

St. *Andrew* they court thus.

Tam nos foveto languidos,
Curámq; noſtri ſuſcipe,
Quò per Crucis victoriam
Cœli petamus gratiam.

Cheriſh us now who do languiſh,
Take care of us in our anguiſh,
That by the Croſs's victory
We may get Heavens favour high.

St. *Nicholas* to this purpoſe.

Ergo piè nos exaudi
Aſſiſtentes tuæ laudi,
Ne ſubdamur hoſtis fraudi
Nobis fer auxilia.
Nos ab omni malo ducas,
Vitâ rectâ nos conducas,
Poſt hanc vitam nos inducas
Ad æterna gaudia.

Hear us therefore piouſly,
Who aſſiſt thy praiſe duly.
Againſt Sathans ſubtlety
Help us leſt He us deſtroy.
Let no evil us infect,
In the right way us protect,
After this life us direct,
And bring to eternal joy.

St. *Agnes* they addreſs themſelves to after this ſort.

Ave Agnes *Glorioſa*
Me in fide ſerves rectâ
Dulcis Virgo & dilecta
Te exoro precibus.
Charitate da perfectâ
Deum per quem es electa
Colere pie omnibus.

Hail Agnes *who glorious art*
Fro' th' right faith let me not ſtart,
O ſweet Virgin and dear Heart
With my prayers I thee intreat,
Grant to all men piouſly
That with perfect charity
They may worſhip God moſt high
Whoſe choice hath made thee ſo great.

St. *Bridget* they Idolize thus.

O Bregetta *mater bona*
Dulcis Ductrix & Matrona
Nobis ſer ſuffragia.
Naufragantes in hoc mari
Tuo ductu ſalutari
Duc ad vitæ bravia.

O our good Mother Bridget
Our ſhe Guide and Matron ſweet
Help us by thy ſuffrages,
Who are ſhipwrackt in this Sea
By thy conduct us ſafely
Bring to life eternal wages.

But

But St. *Catherine* is more largely Deified of them after this manner.

Ave Virgo Dei digna
Christo prece me consigna,
Audi preces, præsta votum,
Cor in bono fac immotum,
Confer mihi cor contritum,
Rege visum & auditum,
Rege gustum & olfactum
Virgo sancta, rege tactum,
Ut in cunctis, te regente
Vivam Deo purâ mente,
Christum pro me interpella
Salva mortis de procellâ,
Superare fac me mundum,
Ne demergar in profundum.
Ne me sinas naufragari
Per peccata in hoc Mari.
Visita tu me infirmum,
Et in bonis fac me firmum
Agonista Dei fortis
Præstò sis in horâ mortis,
Decumbentem fove, leva,
Et de morte solve sævâ
Ut resurgam novus homo
Civis in Cælesti domo.

Worthy Maid of God I greet thee,
By thy prayer for Christ bemeet me.
Hear my prayers, perform my wish,
In what's good my heart stablish.
Grant to me a heart contrite,
Rule my hearing and my sight.
Holy Maid, yea, tast and smell,
And my touch too order well.
That in all, guided by thee,
I may serve God with mind free.
With Christ for me intercede,
Save me from Deaths stormy dread.
Make me overcome the World,
Let me not to Hell be Hurl'd.
Oh let me not shipwrackt be,
By my Sins in this great Sea.
Visit thou me when Infirm
And in goodness make me firm.
Thou strong wrestler with the Lord,
In deaths hour thy help afford.
When I say Sick Nurse and Chear me,
And from cruel death loos'd bear me.
That a new man I may rise
And may dwell above the Skies.

What they can desire more of Christ himself than they express in some of these, I know not, but yet besides all this and much more of the like nature, they have also enacted in their Councils, both in the second of *Nice*, and in that of *Trent*, that the very Images of Christ and of the Virgin, and of the Saints, are to be worshiped, and that to with the same kind of worship, as Christ and his Saints are worshiped with, point blank contrary to the second commandment which they therefore, as is before said, leave out of their Catechisms, them they kiss, and before them they uncover their Heads and prostrate themselves, to them they build Temples, and Altars, set up Candles, burn Incense and the like, pretending that that way they worship Christ and the Saints themselves, just as the *Pagan* Idolaters use to do, of whom *Origen* in his Answer to *Celsus*, saith thus. Ἔστιν ἰδεῖν τοὺς ἐπὶ σοφίᾳ μέγα φρονοῦντας καὶ Θεολογίᾳ ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου προσκυνοῦντας εἰς τιμὴν φῆσιν ἐκείνου· that is, we see sometime men that are in high esteem for Wisdom and Divinity, bowing down themselves to the Image

Image of a corruptible Man, which they say they do for the honour of God; yea, and *Celsus* himself pleading for the worship of their Dæmons, and for their Altars and Statues, hath this Plea, Τὸν ἐκ τοῦ μεγίστου θεοῦ ἐξουσίας τετυχηκότα οὐ θεραπεύσει δικαίως ὁ σέβων τὸν θεόν· that is, may not he that worships God lawfully enough, worship him that receives authority from him, as pretending to worship the great & most high God, in worshiping those that were honoured by him. And again, Τιμῶν οὖν καὶ σέβων τοὺς ἐκείνους πάντας τί λυπεῖ τὸν θεὸν οὗ πάντες εἰσίν; He that honours and worships all them, what offence doth he to God (or how grieves he him) whose all are? how like to the Popish Doctors pleading for worshipping their Saints and Images spake that Heathen; yea, and that by erecting Statues, or making Images to them, with which they commit their Idolatry as the Heathens did with theirs, they act like them also, may easily be seen with those that will compare them: the Images of the Heathen used to be consecrated as we hinted before; and what Dr. *Moor* quotes out of *Minutius Felix*, jearing their Images, may well be applyed to them, when he saith, *Ecce funditur, fabricatur, scalpitur nondum Deus est. Ecce plumbatur, construitur, erigitur, nec adhuc Deus est. Ecce ornatur, consecratur, oratur; tunc postremo Deus est.* That is, lo, the Image or Idol is Molten, Wrought, or Graven, hitherto it is no God, it is sauldred, made up, and erected, neither yet is it a God, but when it is Adorned, Consecrated, and Prayed to, then at length it becomes a God, such kind of actions are done to the Popish Images to make them objects of Worship and Trust; as thus (as the same Doctor tells us out of *Chemnitius*) they consecrate the Image of the Virgin *Mary*. 'Sanctifie, O God, this Image of the blessed Virgin, 'that it may aid and keep safe thy faithful people, that Thundrings and 'Lightnings, if they grow too terrible and dangerous, may be quickly 'expelled thereby; and that the Inundations of Rain, the commotions of 'Civil War, and devastations may be suppressed by its Presence. The Image of St. *John* Baptist thus, 'Grant, O God, that all they that be-'hold this Image with reverence, and pray before it, may be heard in 'whatsoever straits they are in. Let this Image be the holy expulsion 'of Devils, the conciliating (or procurement) of the presence and assi-'stance of the Angels, the protection of the faithful, and that the Inter-'cession of this Saint may be very powerful in this place, who would not 'be drawn to adore such an Image as they are perswaded to be of so great 'advantage? yea, but the Consecration of Images, as in the Roman Ritual, published by two of their Popes since the Councel of *Trent* runs higher, being thus, 'Grant, O God, that whosoever before this Image 'shall diligently and humbly upon his knees Worship and Honour thy 'only begotten Son, (or the B. Virgin, or what Saint the Image relates 'to) may obtain by his or her Merits or Intercession, grace in the pre-

'sent,

'sent life, and eternal glory hereafter. So that the Saints here are made fellow Sharers with Christ or God in the dispensing grace and glory to, or procuring it for us; and their very Images are great advancers of their beneficence. Is not this too like the Heathens, who ascribed to their Demons or middle Deities the handing to us the benefits we receive in all outward enjoyments, as is to be seen in what the abovenamed *Celsus* pleads for the worship of them; nay, do they not exceed their Pleas, in as much as they attribute also to their Intercessions, the giving of spiritual grace and eternal glory: I shall not insist upon all the Rites and observances practised and allowed in the said Church to their Saints and their Images, which are such as one of themselves: *Ludovicus Vives* plainly confesses such likeness to the Pagan Idolatries therein, that he saith, *Non potest aliquod discrimen ostendi, nisi quod nomina tantum & titulos mutaverint*; that is, that there can no difference be shewed between these practises and the Pagans to their Idols, but only that they have changed their Names and Titles; for whereas the Learned Papists will say, that they are not so silly as to think these Images to be Gods, or to be able to help us, what say they therein, but what the Heathens also said of their Altars and Images. *Celsus* saith, If the Christians condemn 'the Images or Statues of the Gods, because that Stone, or Wood, or 'Brass, or Gold, being wrought up by this or that Man into an Image, 'is not, nor cannot be God, γελοία ἡ σοφία, τὶς γὰρ ἄλλος εἰμὴ πάντη νήπιος 'ταῦτα ἡγεῖται θεοὺς ἀλλὰ θεῶν ἀναθήματα καὶ ἀγάλματα· this is a ridiculous 'wisdom, for who except he be a very fool or child, believes them to 'be Gods, but only things dedicated to, and the Images of the Gods: but as they thought that their Demons or lower God, were to be worshipped by such Statues and Images as representations of them, or Mediums to which their presence and divine vertue were affixed, in honour of the most high God, as his Ministers of good things to us, who were therefore to be made propitious to men that they might convey good things from the great God to them, as is to be seen in the Pleas of the said *Celsus*, so these think of the Saints and good Angels, and of their Images, and the answers that *Origen* gives to *Celsus*, shewing the reason why the Christians made or worshipped no such Images, or worshipped not God by them, will most of them be of the same force as to this practise of the Roman Church, as they were against that of the Heathen, and do clearly evidence that such practises were disallowed and rejected in his days by the then Christian Church, though both the Virgin *Mary* and the Apostles were deceased long before, and were as much in glory, and in as good a capacity to help them then, as to help any now, and they needed as much then as ever, because of their dreadful persecutions that they then groaned under, for among other things, *Origen* tells *Celsus*, that the reason why the Jews and Christians forbare such worship of Idols and Images, was because of

that in the Law. 'Thou shalt fear the Lord thy God, and him only shalt thou Worship, and that thou shalt have no other Gods but me, thou shalt not make to thy self an Idol, οὐδὲ παντὸς ὁμοίωμα, nor the likeness of any thing in Heaven above, or in the Earth beneath, thou shalt not worship them, nor serve them, and because of that, thou shalt worship the Lord thy God, and him only shalt thou serve. With many other sayings which saith he do so deter us from Temples, and Altars, and Images, that we should rather chuse to die, than to defile our Religion with unlawful matters. And afterward granting that God may be known, and his only begotten Son, and that those whoever they be that are honoured of God with the title of Gods, or are made partakers of the Deitie, are different from the Gods of the Nations which are Devils. Yet he adds, οὐ μὴν δυνατὸν ἐστι καὶ γιγνώσκειν τὸν Θεὸν καὶ τοῖς ἀγάλμασιν εὔχεσθαι, *that it is impossible for one to know God, and to pray to Images*; and that it is not only a foolish thing to worship and pray to Images, but also to pretend or appear to do so, complying with the multitude, as certain of the Philosophers did use to do. Yea, & that they took heed with all care not to honour Images, lest by any means they should give occasion of believing that they were others Gods, 'and often asserts that the Christians refused ἄλλό τι σέβειν παρὰ τὸν ἐπὶ 'πᾶσι Θεὸν καὶ τὸν Πρωτότοκον πασῆς κτίσεως λόγον αὐτοῦ, *to worship any thing else 'than the God over all, and his Word, the first begotten of every creature*, and 'that they did, ἀρίστως καὶ ἀδιαιρέτως καὶ ἀμερίστως τὸν ἐπὶ πᾶσι Θεὸν σέβειν διὰ τοῦ 'μόνου προσάγοντος ἐκείνῳ Υἱῷ, *worship the God over all by his Son, who 'only brings us to him, without Schism, Separation or division.* There was then no extending the acts of worship beyond God, and his blessed Word or Son; nor any belief entertained in the Church of the Virgin *Mary*, or any of the deceased Apostles, Angels, or other Saints, having any share committed to them in the office of Mediator, for bringing the worship of the worshippers unto God; or for imparting his grace unto them. No, these were then accounted strange and corrupt notions, if any such were as yet crept into any hearts, and they are evident Adulteries from the fidelity and loyalty or the simplicity of faith that we owe to God in and by Christ Jesus. The proper Apostacy of the last times foretold by the Apostle, 1 *Tim.* 4. 1, 2. as Reverend Mr. *MEDE* hath learnedly demonstrated in his Treatise upon that Scripture. Wherein he that will may see this argument excellently handled, and amongst other things, a large relation out of the eight Book of *Theodoret, de curandis Græcorum affectionibus*, of the Christians having then taken in the Saints and Martyrs into the place of the Heathen Dæmons, as among other passages, these words testifie, 'Eorum qui passim Dii ferebantur memoriam è mente 'hominum Martyres aboleverint. Suos mortuos dominus Deus noster in 'Templo pro diis vestris, i. e. dæmonibus iri duxit------ Pro Jovis liberiq; 'Patris solemnitatibus Petro, Paulo, Thomæ, Sergio, aliisq; Sanctis Martyribus,

'tyribus ſolennitates epulo populari peraguntur, &c. that is, the 'Martyrs have aboliſhed the memory of thoſe that were commonly 'accounted Gods. Our Lord God would have his dead brought in-'to the Temples inſtead of your Gods, that is, the Devils, inſtead 'of the Feaſts of *Jupiter* and *Bacchus*, the people now keep Feaſts to '*Peter* and *Paul*, to *Thomas* and *Sergius*, &c. And what the Papiſts al-ledge of their doing all the ſame things that we Proteſtants do, but they do more alſo, is but all one in this matter, as if a Woman ſhould ſay that ſhe doth all things to her Husband that another honeſt Woman doth to hers, but ſhe doth this more, that whereas the other honeſt Woman yields her Body to her Husband only, and admits no other man into her Bed beſides, ſhe out of reſpect to her Husband, admits him and his Servants, and familiar Friends alſo. And as a wiſe Husband would ſcarce think that a good honour given or done to him by his Wife, no more will God take ſuch adulterous embraces of the Saints, and their Images, and the like, as a good honouring of him, its like alſo as if the falſe Apoſtles and their followers ſhould have pleaded againſt the true Apoſtles, and theirs that they did the ſame things with them, but they exceeded them, and did more; for they not only Baptized into the Name of Chriſt, but Circumciſed too, and were Circumciſed after the manner of *Moſes*; nor did they only celebrate the Lords Supper, but alſo obſerved the dayes and times appointed in the Law; and ſurely there was more colour for their ſo pleading, than for theſe mens, for they had ſomething formerly of Gods appointment to ſhew for themſelves, but theſe have nothing at all but many prohibitions there againſt to produce. Nothing ſaid I? Yes, I remember the Plea of a Jeſuite for the Picture of Chriſt (though nothing for worſhip to be given it, nor for worſhiping the Saints and their Images) from the Apoſtles ſaying to the *Galathians* that they were Fools to turn to *Moſes* law when Chriſt Jeſus had been ſet forth and evidently crucifyed among them, the word ſaith he is προεγεφη, that is, was Pictured, and therefore they had the Picture of Chriſt drawn before their Eyes, even of Chriſt Crucifyed; ſurely the Jeſuits was hard put to it for a proof that he was fain to fetch one from that word, by the ſame way he might prove that the Prophets of old were Painters and Image makers, becauſe its ſaid in *Rom.* 15. 4. ὅσα προεγεφη εἰς τὴν ἡμετέραν διδασκαλίαν προεγεφη, and ſo it ſhould be tranſlated whatſoever things were Pictured aforetime, were Pictured for our Inſtruction, & he might have found the Pictures of other men beſides Chriſt, though not of the Saints, unleſs ſuch ſaints as ſome of them of the Roman Church may be, for *Jude* tells us of ſome that were προγεγραμμένοι, ſhall we read, Pictured out unto this Condemnation? *Jude* 4. *ungodly*

Mem. Surely the Jeſuit was either a man of little judgment, or which is rather to be judged of a profligate conſcience that mattered not with what colours to paint over his matters, or elſe he would have waved ſuch a proof for ſo bad a purpoſe, and have remembred that the Apoſtles and their fellow Labourers whither they did ἐγγράφειν or περιγράφειν, ingrave or pourtray, yet it was οὐκ ἐν πλαξὶ λιθίναις ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις, not in Tables of Stone, as the Romiſh Picturers work but in the fleſhly Tables of the heart, οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος not with Ink or ſuch like Paint, but with the Spirit of God, as the Apoſtle writes in 2 *Cor.* 3. 3. and with ſuch a manner of drawing, I ſuppoſe their Picture makers have little or no acquaintance, nor indeed would it have deſerved the title of Ἀνόητοι Γαλάται, Fooliſh *Galathians*; had the falſe Apoſtles only drawn them from a Chriſt Crucifyed as repreſented in an externally viſible Picture or Image of him, wherein nothing but his body and fleſh, or rather the external lineaments, proportion and complexion of it, could be repreſented, and ſo the ſhape of a man Crucifyed; nothing of his Deity and inward Virtue, as they deſerved for being drawn from him, as Painted forth by the Spirit in the Goſpel, to the eyes of their underſtandings, as the Son of God; and ſo as God manifeſted in the fleſh, and baring our Sins in his Body on the Tree, and there through geting the victory over Sin, and death, and the Divel, which no Painters in matters of Stone or other Metals could draw to the Life, the other might rather offend them and give the falſe Apoſtles advantage againſt believing on him, than perſwade to conſtancy therein, there being nothing but a Crucifyed man repreſented to them therein.

But I have been tedious in making good this charge; but therein I ſuppoſe I have abundantly diſcovered the truth thereof, that *Rome* Papal is as arrant a Whore as *Rome* Pagan was; nay, in one reſpect far greater and worſe, for in thoſe times ſhe was not eſpouſed to Chriſt as ſuch, & therefore was not charged then as commiting adultery from him, or breaking Wedlock as now, that having been the Catholick Church, and her Faith that that was preached in the whole World, and ſhe a famous Mother without it, yet ſhe hath played the Harlot from him (like *Jeruſalem* in *Ezek.* 16. 15.) as being corrupted from the ſimplicity in him to ſwarve ſo much from her loyalty to him and admit a multitude into the Bed of love beſides him, yea, the Kings of the Earth alſo, with whom ſhe hath truckt for their honours and riches, crowns and ſcepters, accommodating her ſelf to their wills, that ſhe might lift up her ſelf by them, and get her will on them, as in the famous Story of her Biſhop *Boniface*, chaffering with *Phocas*, who having Murthered his own Maſter *Mauritius*, and

his

his Children, was owned as Emperour in his ſtead by the ſaid *Boniface*, that he might (as he was) be made and declared by him to be the Univerſal Biſhop over all the Churches in Chriſtendom, upon a fond pretence never before thought on (its likely) that becauſe Chriſt ſaid to *Peter* that he would give him the keys of the Kingdom of Heaven, therefore the Biſhops of *Rome* (however unlike to St. *Peter*) and without any delegation of them by him in any of his Epiſtles or other ways of conveyance of them to them) muſt rule over all the Church in all after ages. A notable reward of *Romes* Whoredom with that Murtherer, but that may lead me to another particular charge agreeable alſo with the character given her (which alſo declares her to be the *Babilon* ſpoken of) by the holy ghoſt in the book of the *Revelations, viz.* That

8. The Church of *Rome* is not only a Whore and the great Whore, but a Bloody Whore too, elſe ſhe ſhould not be that *Babilon*, for St. *John* was ſhewed that ſo ſhe would be, for he ſaw her drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus, to his great admiration and amazement, and that in her was found the blood of the Prophets and of Saints, and of all that were Slain upon the Earth, *Rev.* 17. 6. and 18. 24. and indeed it may be doubted whither ſhe ſlew more in her Pagan ſtate, to raiſe and maintain her imperial dignity among and over the nations of the World, as to bodily ſlaughters in all her Wars and Battels, or more Souls ſpritually in raiſing her ſelf to, and maintain her ſelf in her Papal Empire. And again, whither ſhe made more Martyrs of Jeſus, or ſlew more in their bodys for confeſſing him to be the Son of God in her Pagan ſtate; or for confeſſing and cleaving to the ſimplicity and ſincerity of the Goſpel againſt her ſpiritual fornications from, and corruptions of it in her Papal ſtate, but in both ſtates and in both ways its certain that ſhe hath been and is notoriouſly guilty of Blood and Murther, for if no Idolater hath any part in the Kingdom of God and Chriſt, and they that depart from the ſimplicity of the faith to adulterate it with other mixtures, are thereby aboliſhed from Chriſt, as the Apoſtle ſaith of thoſe that were Circumciſed, *Gal.* 5. 2, 3, 4, 19, 20. 21. how ſhall not thoſe Millions of Souls which ſhe leads into thoſe Sins, as is above ſhewed, be ruined by her! and as for Murthering and Martyring the bodys of thoſe that cleave to the Sincerity of the truth, and witneſs againſt her corruptions, what multitudes hath ſhe Maſſacred and murthered! witneſs the *Albingenſes*, the *Waldenſes*, the *Hugonots*, (as they call them) in *France*, the Proteſtants in *Ireland*, the *Vallies* of *Piedmont*, &c. beſides the Multitudes burnt at ſtakes and otherwiſe Martyred, in *England*, *Holland*, *Spain*, *Italy*, *Germany*, and in almoſt all Countries, ſo that what the

Prophets

Prophets teſtify of *Jeruſalem*, playing the Whore from the Lord, is too truely applicable to this Papal Babilon, for as *Jeruſalem* was a bloody City, the City that ſhed blood in the midſt of it, *Ezek.* 22.2,3. an Imperious Whoriſh Woman that ſlew Gods Children, and therefore was to be judged as Women that break Wedlock and ſhed Blood are judged, *Ezek.* 16. 20,21,30,38. in her skirts was found the blood of the Souls of the poor innocents, and yet ſo impudently hardned as to deny her guiltyneſs, and plead I am Innocent, I have not ſinned, *Jer.*2.34.35. *I am rich, I have found me out ſubſtance, in all my labours they ſhall find no Iniquity in me, that were ſin, Hoſ.*12.8. an Infallible Church. Juſt ſo is it with Rome, and as her Blood was, ſo this Churches is in the midſt of her; She ſet, *and this ſets it upon the top of a Rock, in the view of all Men, ſhe poured it not upon the ground to cover it with duſt, Ezek.* 24. 7. no ſurely, ſhe was not aſhamed of all her Blood and cruelty, though her ſword devoured her Prophets, and ſlew the juſt, doubtleſs ſhe ſaid and juſtifyed it by her falſe prophets, that they were all mad men and falſe prophets whom ſhe ſlew, Hereticks and Factious perſons that would charge her with Idolatry and Whoredom from God, for worſhiping him upon Hills and Mountains, and under green Trees, and ſome *Baalim* or matters with him, and therefore ſhe endeavoured not to hide her murtherous doings. Juſt ſo this Church of Rome, a Bloody Harlot, both in reſpect of Soul Murther, and Body Murther in all her territories, yet ſhe will juſtify her ſelf by her Panders, her Prieſts and Jeſuits, that ſhe is Innoſent, an infallible Church, under the conduct of an infallible Guide, her Biſhop, that will not fail to lead her Members and Children to Hell and deſtruction. She will not yield that ſhe commits Adultery from Chriſt, or that Saint worſhip, or Image Worſhip, or Hoſt worſhip, or any Idolatrous or falſe worſhips, nor is ſhe aſhamed of thoſe Bloody facts ſhe hath done, ſhe ſets her Blood on a Rock, powers it not in the Duſt to cover it, but juſtifies all, yea, glories in and gives publick thanks for her rare atchievments, and honours thoſe that are actors in them, though they Murther Kings, endeavour to blow up Parliaments, fire Citys. The more miſchief they do in her ſervice, the more meritorious; ſhe is Innocent, and not grieved, except it be becauſe ſhe can have her will no more, Maſſacre Hereticks no faſter: but God will give her blood in his due time to drink according to all her Idolatries againſt himſelf, and Son, and Murthers done upon the Souls of Men, and upon the Bodys of his ſaints and holy ones, as is predicted in the Revelations, *He alſo will ſet her blood upon the Top of a Rock, that it ſhould not be covered, therefore, thus ſaith the Lord God, woe to the Bloody City, I will even make the Pile for Fire great,* ſee *Ezek.*24. 8.9. Oh, who that looks upon her in the light of Gods teſtimony,

can

can be deluded with her fair pretences, or reguard her devices, but will rather acknowledge the truth of what the Apoſtle *Paul* long ſince in his Epiſtle to that Church predicted would befal her, upon the courſe ſhe hath ſince taken. For (to interpoſe by the way a third conſideration.)

9. The Apoſtle in *Rom.* 11. 21, 22, 23. implyed or ſuppoſed her Fallible, contrary to her own boaſt of her ſelf, and ſhews the way how ſhe might come to fall, warning her of it. And indeed that way ſhe is fallen foully, as therein was foreſhewed together with what will befal her further. Let us view his words, they are thus, *Thou ſtandeſt by faith, be not high minded, but fear. For if God ſpared not the natural Branches, take heed leſt he alſo ſpare not thee (or neither in any wiſe will he ſpare thee) Behold therefore the ſeverity and goodneſs of God, on them that fell, ſeverity, but towards thee, goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off.* Now, who did the Apoſtle there ſpeak and write to? Was it not to the Church of *Rome* (who were then Saints, but now all her Saints are dead and glorified Perſons, no Saints living now in *Rome*, none that will own that name, or be acknowledged to be ſuch. A ſign they are fallen, for then the living members of it were Saints, but now there are no Saints in her, but they that are long ſince gone, but it was the Church of *Rome* that he ſpeaks to) and ſo it is as if he had ſaid, Thou Church of *Rome* ſtandeſt by faith, that is, by an obedient dependance on God and Chriſt, in an hearty belief of his Goſpel, cleaving to him, and his inſtructions, and commands, and holding faſt the faith as delivered to thee. Implying, that otherwiſe ſhe is Fallible, and might and would fall, and therefore it concerned them to take heed of high-mindedneſs, μὴ ὑψηλοφρόνει, mind not high things, have no high conceits of thy ſelf; thou Church of *Rome*, if thou wouldſt not fall, but keep thy ſtanding, be not high minded, but fear. As implying, that if ſhe grew high minded, and were puffed up, ſhe would fall. For indeed *Pride goeth before deſtruction, and a haughty mind before a fall*, Prov. 16. 18. where Pride and High-mindedneſs then are found, and fear is laid aſide, there a fall certainly and inevitably follows, even as falling from God and Chriſt as to a hearty dependance on him, and cloſe cleaving to him, and to his will and directions in which they ſhould be preſerved, as that was the way the Branches came to be broken off, and *Iſrael* to fall by her iniquity. Jeſurun *waxed fat and kicked, ſhe waxed fat, grew thick, and was covered with fatneſs. Then he forſook God that made him, and lightly eſteemed the God of his ſalvation; of the Rock that redeemed him he was unmindful, and forgot God that formed him, and moved him to jealouſy with ſtrange Gods, and ſacrificed to Demons*, &c. Deut. 32. 15, 16, 17, 18. *According to their paſture ſo were they filled, and their heart was exalted; therefore they have forgotten me, and ſacrificed to them that were not*

Gods,

Gods, to new Gods, &c. Hoſ. 13. 6. with Deut. 32. 17. They boaſted that they were *Abrahams Seed*, and ſo in covenant with God, that it was impoſſible for them to be cut off, and to be rejected; they muſt alwayes be owned of him, as is implyed of them in *Mat.* 3. 8, 9. *Joh.* 8. 32, 33. An Infallible Church, not minding that as God ſaid to *Moſes*, He could have cut them all off generally with his judgments, and out of ſome one perſon of them, as *Moſes*, he could have performed his promiſe to *Abraham*, *Exod.* 32. 10. raiſed up a ſeed to him, *that ſhould be as the Stars for multitude*, yea, *out of ſtones*, as the Baptiſt ſaith, *Mat.* 3. 9. This High-mindedneſs and Pride leading them to boaſt, as ſo in covenant with God, and ſo to boaſt of God, as ſo ingaged to them, that they could not miſcarry; and ſo of their Law and skill in it, and of their Temple and the like, led them into careleſneſs and fearleſneſs, and imboldened them to turn aſide from Gods teſtimonies, and hardened them againſt the Calls given them by the Prophets, and by the Baptiſt, and by Chriſt and his Apoſtles, to repentance. And ſo they became blind with a conceit of their Infallibility or impoſſibility of falling, and ſo through unbelief they were broken off, *Rom.* 2. 17, 18, 19. *Jer.* 7. 4. and 23. 14, 16, 17. And of this therefore the Church of *Rome* was warned that ſhe might have continued in Gods goodneſs, and it was poſitively threatned to her that otherwiſe ſhe alſo ſhould be cut off. But hath ſhe taken warning, verily no? If there be a company of people in the World that are proud and high-minded, it hath been and are they. And that's another charge, That

9. The Church of *Rome* is a proud Imperious Harlot, for hath ſhe not lifted up her ſelf (in her Heads at leaſt) above all that is cal'd God or worſhipped, not only above Kings and Emperors, as is moſt notorious (as much above them as the Sun is greater than the Moon, as one of them expreſſed himſelf) but even above God and Chriſt, alſo in daring to diſpenſe with his Laws and Precepts, and to ſet up their Decrees againſt them with a *non obſtante*, or notwithſtanding that God or Chriſt otherwiſe ordered or commanded. As in leaving out the ſecond Commandment, and worſhipping, and bowing down to Images, contrary thereto; denying the Cup to the people in the Sacrament. Nay, doth ſhe not boaſt that her Prieſts can make God himſelf of a piece of bread or wafer? And is not that a wondrous unparallel'd height of Arrogancy to preſume to do ſo, and a ſetting her above all that's called God or worſhiped? For let reaſon or wiſe men judge. If as one ſaid, *majus eſt Regem facere quàm regem eſſe*, it's a greater thing to make a King than to be one; muſt it not needs be a greater power to make a God than to be a God? If therefore they can make Almighty God, as they believe they do, Chriſt very God and very man. Do they not ſet themſelves above him, and have it in their

power

power to make him or not; the effect therein, as they say, depending on the Priest's intentions, so as if he intend not to transubstantiate the Bread, it is not made into a God by him, though he say the words that make him. And if the ordinary Priests have such power, how great is his height that is the Head and King of them? But besides this, have they not arrogated to themselves the Title of the Catholick Church, and the promises made to the Church, as solely belonging to them? Though they have far less to shew for any promises to them more than to any other Church, than the *Jews* had to shew that the promises made to *Abraham* and his Seed pertained to them. Nor have they minded, that as God could have destroyed the *Jews* as to the generality of them, and yet have raised up Seed to *Abraham* to perform his promises unto. So God can leave and cut off the Church of *Rome*, and yet perform his promise of a Church to be given and preserved continually unto Christ; and to secure the Church built upon Christ, and humbly and sincerely cleaving to him, against the gates of Hell. Christs saying to *Peter*, *Tu es* Petrus, *& super hanc petram ædificabo Ecclesiam meam, & tibi dabo claves regni Cælorum*, that is, *Thou art* Peter, *and upon this Rock will I build my Church, and to thee will I give the Keys of the Kingdom of Heaven*, &c. are not half so colourable a plea for the Popes and the Church of *Romes* pretences, as Gods saying to *Abraham* that he would be his God, and the God of his Seed after him throughout their generations, was for the *Jews* conceit, that they could never be broken off by him. For they cannot shew that *Peter* only had the Keys of the Kingdom, seeing all the other Apostles had the same power of binding and loosing mens sins as he; as the Primitive Doctors also acknowledged, and as is evident in *Mat.* 18.18. *Joh.* 20. 22, 23. nor that the Church of *Rome* was either the only or the whole Church built upon the Rock, which was not *Peter*, but Christ; unless St. *Paul* was a false Preacher in 1 *Cor.* 3. 11. and 10. 4. Nor can they find in Christ's grant to St. *Peter* any such clause, as to thee will I give them, and to thy Successors at *Rome* in all ages and generations, as we find to *Abraham* and his Seed after him the promises made. But this also is another evidence of their pride and arrogancy, exalting themselves above Christ and God, that they dare presume to inlarge his promises, and put in clauses of their own head into his Will and Testament, as well as alter and lay by his Commandments. A bold Imperious Harlot. It would be accounted a very presumptuous deed in a Wife to add such a clause into a mans Testament; for as the Apostle saith; *If it be but a mans Covenant or Testament, yet if it be confirmed, no man addeth thereto*, as they make bold to do to his who is God, *Gal.* 3. 15. But should we grant beyond any evidence or proof, that St. Pe-

ter left his Keys to the Bishops of *Rome* successively; yet seeing Pope *Julius* the second in his expedition against the *French*, some ages since threw them into the River *Tyber*, saying, because St. *Peters* Keys would not do his work, he would betake him to St. *Pauls* Sword: how doth it appear that he and his Successors did not thereby loose them forever? When did Christ make any new ones, and give to him, or those that succeeded him? But herein also her excessive pride appears, in that her Bishops challenge both St. *Peters* Keys, and St. *Pauls* Sword; nay, both Swords, both the Civil and Sacred, or Ecclesiastical (for I think the truly Spiritual they care not much for, at least as to any true & right use thereof) that is, they challenge Dominion in Temporal matters, & usurp upon the rights of Kings & Princes, and to exercise a power in disposing of Thrones and Scepters, and making Civil Wars, as well as to rule over all Nations in Church matters. Never was there any Chuch or company of People in the World ranting it so highly, and carrying it so aloft, as this Church and her Bishops have done ever since they obtained of *Phocas* the high Honour he conferred upon them, to make them an amends for approving him in the Murther of his Master, in setling the dignity of Emperor upon him; and this suits well with the description of my story of *Babilon* too in the *Revelations*; where she is represented as *mounted upon a Stately Beast with seven Heads and ten Horns*, as being both exalted and supported therein by, and yet ruling and ordering the Imperial Power, *Sitting upon many Waters*, that is, ruling over many Nations, People, and Languages, gallantly deckt, and making all Nations drunk of the Cup of her Fornications; glorifying her self in stead of God and Christ) and saying, I sit as a Queen (as the Lambs wife, the Catholique Church, to whom all in all estates owe honour and subjection) *and am no Widdow* (Infallible, not forsaken of Christ, and so) *shall see no sorrow*; *the City that ruleth over the Kings of the Earth*, Revel. 17. 1, 2, 3, 4, 18. and 18. 7. Surely if pride go before destruction, and a haughty mind before a fall, then it cannot be but so proud and *Luciferian* a Church must needs fall too. If the Angel of the Church of *Laodicea*, because of his high boastings, that he was rich and increased with goods, growing thereby lukewarm, was threatned to be spewed out of Christs mouth, and what was said to him, was said to the Churches by the spirit, as implying that any of them falling into the like temper, must be so dealt with, except they repented, how can it be, but that this Church hath long since met with that doome, seeing shee for a long time, hath been far more Proud and Highminded, than that Angel was, and no less lukewarm or indifferent for the honour of Christ, so she may be but the Queen and Empress, especially also seeing she obstructs the way against her repentance; by pleading she is Infallible, and so needs no repentance: justifying by her Priests and Jesuits her self and her practices in all these vile and filthy miscarriages, doing therein (as was noted before) like *Jerusalem* of old,

that

that would not acknowledge that she had transgressed, and scattered her ways to strangers, and had not obeyed Gods voice, but would against the most notorious and palpable evidences of her guilt, yet say she was not polluted, she had not gone after *Baalim*, or other Lords and Masters besides her own proper God. Even so it is with this proud imperious Church, she will lift up her self against all charges, and will not own her self guilty of Idolatry, or corrupt in her faith & worship; but will boast of her being the Church, the Catholique Church, the Infallible Church & talk of her Antiquity, Universality, Unity, & challenge all the Apostles, Prophets, Martyrs Confessors, Ancient Doctors, Councels, to be hers: when indeed & in truth in their true and genuine Doctrines, the Apostles, Prophets, Primitive Doctors and Councels, all condemn her. It is true she may in many things boast of her Antiquity, and so may the Devil and his Followers, who also can shew as great an Universality and Unity; for should he be *divided against himself* (as our Saviour saith) *his kingdom could not stand*, Luk. 11. 18. but, *non omne quod antiquum est, verum est, sed quod primum*; *not all that is ancient* (though of great latitude and extent, and at unity with it self) *but that that is the first, that is true and right*. So God was the first and before the Devil, and his truth was before error and falshood, and the Articles of the Christian faith were long before any noyse was heard of the Popes Supremacy, or being Christs Vicar, or of his having derived the Keys, or the Power over the whole Church from St. *Peter*, or of the Doctrine of Purgatory, or Transubstantiation, or their Merit of our works, or of Works of Super-errogation, or of the Cup being denyed to the People, or of the Latine Service or Prayers injoyned in an unknown Tongue, or of the Worship of Images, or Invocation of the Saints, or of whatever else is properly Roman, as distinguished from all other Professors of the Christian Religion. Which are so many gross and horrid Errors into which she is fallen and from the charge of guilt wherein she cannot clear her self; *But though she wash her with Nitre, and take much Sope, yet they are and will be marked before the Lord*, as He said sometime to *Jerusalem*, *Jer.* 2. 22. and therefore also being so fowly fallen into Error and Iniquity, and not confessing and repenting, but justifying her self, and saying, in despite of all the most evident convictions, that she is innocent; it cannot be but that what God threatned to *Israel*, will also be her portion; and that in a far more dreadful and severe manner, that is, that he will plead with her, and execute upon her all the terrible Judgment written in *Revel.* 18. So as she shall be thrown down into the Pit of destruction with great violence even by the mighty hand of God, so as she shall be found no more at all; because she instead of owning her guilt, and repenting of her Idolatries, Blood-shed, Pride, and all her other Enormities saith she is innocent: and her lying false Prophets dawb her up with their untempered Mortar, and see for her vain and foolish things, instead of discovering her

iniquity to turn away her miſery. Yea, they ſee for her (as *Jeruſalems* falſe Prophets did for her) *falſe buthens and cauſes of baniſhment of her, and all that cleave to her for ever from Gods preſence*, Jer. 2. 32. Lam. 2. 14. Rev. 18. 2. and ſhe loves to have it ſo. For if any be convinced of her Errors, and proteſt againſt them, being converted from them, they ſeek if poſſible to murther and deſtroy them. As many have proved, and as Mr. *Anthony Ægan* tells us they have endeavoured diverſe ways to do to him, ſince his converſion from them, and proteſts againſt them, and endeavours to reclaim any of them. But the time is haſtening, when as ſhe is fallen into the Dregs of Impiety, Error, and Apoſtacy, from her Primitive Faith and Worſhip in its purity; multiplying as many falſe Objects of worſhip, as ever Pagan *Rome* did with her *Pantheon*; ſo ſhe muſt becauſe of her obſtinacy and impenitency fall under Gods moſt ſevere and terrible Judgments forethreatned: that as ſhe is become a very Sink of ſin and wickedneſs, ſpiritual and corporal, ſo ſhe may ſink into an Abyſs of woe and miſery eternal.

10. In all that I have ſaid and ſhewed, it appears that ſhe is alſo a falſe Church, or a lying Harlot, ſo far is ſhe from being Infallible, though I ſhall evince it ſtill further in ſpeaking ſomething to what ſhe pretends very much as an undeniable proof of her being the true Church at leaſt. Namely the multitude of her Miracles wherewith She endeavours to eſtabliſh all other her Falſe doctrines and practiſes, as her doctrine of Images and Saint Worſhip, her doctrine of Purgatory, and of Tranſubſtantiation, and what not almoſt She pleads Miracles for confirmation of, and this being added to her other Notes of her Antiquity, Univerſality, and Unity, make her to glitter mainly in the eye of many ſimple people, concerning which, I may ſhew her to be a falſe lying Church too in a two fold reſpect.

1. In her pretending ſuch things as She calls Miracles, the ſignes and ſtrange wonders that ſhe boaſts of to be a good and undoubted note of a true Church owned of God, and that the doctrines which they tend to confirm are true; that this is falſe, we have manifold evidences. For,

1. The Lord himſelf by *Moſes* ſuppoſeth the contrary, when he ſaith, If there be a Prophet or a dreamer of dreams, and he give thee a ſign or a wonder, and that ſign, or that wonder come to paſs that he foretold of, ſaying, let us go after other Gods,---- thou ſhalt not hearken to the words that Prophet, *Deut.* 13. 1, 2, 3. Such ſigns and wonders then are no true Note, or ſufficient evidence of the rightneſs of a perſon, or of a people, that doth or liſtens to them that do them, or of the doctrines confirmed by them.

2. The Apoſtle *Paul* alſo tells us, that the man of ſin, that wicked one, whoſe coming is after the manner of Sathan, ſhall come with power and ſigns, and lying wonders, τέρασι ψεύδους, wonders of falſhood, partly ſo called, becauſe done to confirm falſhoods, and he ſhall alſo have a great

number

number of followers after him, even the generality of those that have not received the love of the Truth, that they might be saved, 2 *Thes.* 2. 8, 9, 10, 11, 12.

3. And our Saviour himself warning his Disciples of the false Christs, and the false Prophets, (which have been creeping into the world, and among the Churches ever since the Apostles time, such their Antiquity) that should shew great signs and wonders, so as to deceive, if possible, the very Elect; who being the fewest, its most rational to suppose, that the generality of those that have not Elect, or chosen out of the world, are deceived by them; and so that there is a great over-spreading universality of them also, and they at unity as to their following these Impostors and deceivers of them, by their great signs and wonders, *Math.* 24. 24, 25.

4. And in *Revelations* 13. we read of a Beast after whom the whole world wonders (so great the universality of his power, and of them that approve him unanimously) before whom a second Beast shall do, or doth so great signs, and wonders, and miracles as to cause fire to come down from Heaven in the sight of the Beast, and in the sight of Men; that is, he shall do such things in the sight or judgment of men, as do as clearly in their judgments testifie Gods approvement of him in what he propounds to them, as he did *Elijah*, when he caused Fire to descend from Heaven, and consume his Sacrifice offered to *Jehovah*, and yet he is a false Prophet for all that, and his Image that he sets up to be worshipped, and all the Marks and Characters that he causeth people to take, by which they may be known to be the Beast worshippers, and the worshippers of his Image, it is certain are naught, and most displeasing to God; who therefore threatens the worshippers and receivers thereof with most dreadful punishments; *Rev.* 14. 9, 10, 11. and yet he by these Miracles, and other exercises of his power, causes them that dwell on the Earth to submit thereto; yea all, both small and great, rich and poor, to give some way or other an acknowledgment of it, such their universality and unity therein. And its of great Antiquity, if the judgment of the most learned and judicious Expositors may be taken, who judge that the 42. months, or 1260 days of the continuance of that Worship, signifies one thousand two hundred and sixty years, a day for a year, as is sometimes the reckning of the Prophets, as in *Num.* 14. 34. *Ezek.* 4. 4, 5, 6. *Rev.* 13. 12, 13, 14, 15, 16. so that this worship hath been in the world, as Mr. *Mede* hath learnedly hinted in his Apostacy of the last times since between the Fifth and Sixt Century.

5. How early in the world began the Pagan Idolatry! how far and near did it spread it self, and that for many ages and generations, the Nations of the world unanimously agreeing therein; for though its true that they worshipped diverse Gods, and had in several places different rites and ways of worshipping, yet they might for all that be said to have

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as great an unity and unanimity in their worship, as the Papists have, seeing they also worship divers Saints, and some of them are more peculiarly addicted to one Saint, and some to another, and observe divers and different Orders in their different Devotions: some being of the Order of St. *Dominick*, some of St. *Benedict*, some of St. *Francis*, some of *Ignatius Loyola*, some Votaries to one Saint, and some to another. Now the Pagans also had their Signs and Wonders to confirm them in their Religion, by the operation and working of Sathan, witness what *Celsus* aforementioned writes of them, as it is recited by *Origen* to this purpose, ' Τί γὰρ δεῖ καταλέγειν ὅσα ἐκ χρησείων, &c. what should I reckon
' up how many things partly the Prophets and Prophetisses (namely of
Lib. 8. contra Celsum ' the Pagans) partly other persons, both Men and Women, inspired with
' a Spirit, have divinely foretold, what strange and wondrous things they
' have drawn out of their secret Cells or Temples? how many things they
' have also foretold from the Entrals of their Sacrifices to those that have
' consulted them. How many things have been foreshewed by other
' Prodigies; to some there have also been granted manifest apparitions
' of the Gods, the life of men is full of these matters, how many Cities
' have been built by the direction of these Oracles! how many have e-
' scaped Pestilence and Famines! how many Cities have Perished regard-
' less or forgetful of their warnings! how many Colonies have been led
' out by their directions, and have been increased with great felicities
' while they have not neglected their commandments! how many both
' Princes and private Persons have fared well or ill upon these accounts!
' how many being troubled for want of Children, by taking heed to them
' have obtained their desires! how many have escaped the Anger of the
' Demons or devils! how many that have been Lame in their Members,
' have recovered their former soundness again! how many doing violence
' to their holy things, have forthwith been variously punished! some have
' gone out of their Wits, some have of their own accord confessed their
' evil facts, others have made away themselves, others have fallen into in-
' curable diseases, nor wants there examples of some who have been kil-
' led by a dreadful voice that hath proceeded forth from the cells or se-
' cret places of their Temples. Such strange & wonderful things could that Heathen boast of, concerning his false Gods and their wicked Worship, as I might also mention some instances that St. *Augustine* speakes of in his tenth Book, *de civitate Dei Cap* 16. as of *Æneas* his Images going of themselves from one place to another, of *Tarquinius* cutting a Whetstone through with a Rasour, of a Woman with her girdle only fastned thereto, drawing a Ship that stuck so fast in the River *Tyber*, as it could not be moved, as a Testimony of her Chastity, and of another carrying Water in a sieve from the said River upon the like account: not to mention the strange things done by *Apollonius*; which *Philostratus* would make the world believe

lieve might be equallized with the Miracles wrought by Christ. Surely these, nor any, nor all of these, were no good evidences that they were Gods Church, and that they, or their doctrine or worship were approved of him, though the Signs and Wonders seem not much Inferior to what either *Theodoret* in his 8. Book before mentioned, relates of miraculous Cures done, or helps obtained at the Monuments of the Martyrs, or what some others have elsewhere related, as St. *Gregory*, or perhaps some of those things mentioned by St. *Augustine*, *lib.* 21. *de Civitate Dei*, *cap.* 8. 9. *&c.* But

2. Besides this there is another thing to be said to the Plea of the Roman Churches Miracles, that a great many of them are fained forged matters, and therein she is a lying false Harlot, to go about to gull Souls with her lying and false delusions, not but that those mentioned by St. *Augustine* or others of the Fathers, might many of them be true, and God might work many miracles at such places as were dedicated to the memory of the Martyrs, and of his holy servants, to draw people thereby to the beliefe and obedience of his truth, which they had confessed and suffered Martyrdom for, but doubtless Sathan and his instruments have also taken occasion thence, either to work by Gods permission diverse strange things, to punish those that therefore departed from the purity of the worship of God and Christ, or also to counterfeit and pretend what was not indeed wrought to draw the minds of People into deceit; I shall not search books for confirmation hereof, seeing if any man will vouchsafe seriously to peruse what the Learned D. *Stillingfleet* hath largly discoursed on this subject of their pretended miracles, he may be satisfyed sufficiently hereof, only I shall set down hear what the forementioned Fryer, Mr. *Anthony Ægan*, in his recantation Sermon relates, which is to this purpose, That about seven years before his said Recantation Sermon made at *London*, *April* 6. 1673. a Priest near the City of *Limrick*, by name *William Sarchwel*, had for fifty shillings hired a Woman to pretend her self a Cripple from her birth, and that she had a revelation that if she dipt her self in such a Well while a Priest said Mass by the place, she should be recovered of her Infirmity, whereupon she came halting at a time appointed to the Well, and returned out of it as one perfectly cured, which became a miracle to the people, and both got to the contriver a vast some of Mony, and confirmed the People in their superstition, which he tells us, the said counterfeit Woman after some time upon some remorse of conscience, confessed to him, the said *Anthony Ægan*, which he made her declare to the whole Congregation before he absolved her, as also he tells of a Fryer of great note and zeal, that told him that he was at a *Franciscan* Convent beyond the Seas, where was the Image of the B. Virgin,

B. Virgin, made with a ſcrue in the head thereof, where they put in ſome water; and having a ſtring that came undeſerned to a place where the Fryers ſtood, when they thought the People had brought a good offering, then by the help of that ſtring they could unlooſe the ſcrue, and then the Image of the B. Virgin would ſeem to weep, and that was one of their Miracles which the relator ſaid was a great ſcandal to him, and that therefore he complained of it to the General of their Order, who anſwered him, that ſhould he make a reformation in that particuler, that Convent ſhould ſtarve, to which he adds that the Monks of a certain Convent put a like cheat upon St. *Barnard* by an inſtrument, carrying the Voice to the Image of the ſaid Virgin *Mary*, cauſing her to ſalute him with a *ſalve Barnarde* when he came into the Church, but he apprehending the Cheat, gave no other return to the complement but this, that it is ſhame for a Woman to ſpeak in the Church, but adds the ſaid Fryer *Ægon* of all the fine ſtories, commend me to this new Miracle they talk of for the confirmation of tranſubſtantiation, *viz.* that in a certain place in the King of *Spains* dominion, as the Maſs was celebrated, all the perfect effigies & proportion of a man roſe out of the hoſt, but when the People came too near that they might ſee the Miracle plainly, he Vaniſhed away, on which he only relates a remark made by a Facetious Perſon to the relatot of it, you ſuppoſe, ſaid he, that it was Chriſt himſelf that appeared, and it ſeems upon the approach of the People he vaniſhed away, which is the only circumſtance to make the Story credible, for he might ſuppoſe the People were come to eat him, and ſo he vaniſhed, I ſhall add to it this remark of my own, that many of their Miracles are ſuch as will not abide the ſearch and tryal, but upon a near approach to that end, vaniſh into nothing but pretence and deluſion. Now if we put both theſe together, both that falſe Prophets, and Perſons of falſe Religion may do ſigns and wonders, eſpecially lying ſigns, and that many that are boaſted of in the Church of *Rome*, are the lying cheats and deluſions of their Prieſts, then will their Plea of Miracles be too far from evidencing them to be the true Church of Chriſt, that it rather argues them guilty of being a lying Church.

4. There is a brief character of the true Church and her Children in the book of the *Revelations*, by which we may better judg of the truth and rightneſs of any Church, than by any or all thoſe fair Pleas that *Rome* makes for her ſelf, namely, that the true Church and its Children, are that ſociety and company of men that keep the commandments of God, and the faith or Teſtemony of Jeſus, *Rev.* 12. 17. and 14. 12. But, now if we bring the Church of *Rome* to this teſt, I am ſure ſhe will be caſt, only let us mind that by keeping the

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Commandments of God, is meant both the careful obſervation of them, to walk after them, and alſo the holding them forth ſincerely and purely without corrupting them, that others may know and walk after them alſo, and by keeping the faith and teſtimony of Jeſus, is meant, the keeping it without ſpot or mixture of corruption with it, either by adding to, or taking from it. And ſurely if we take a little view of their carriage in either of them, we ſhall find them not a little faulty in both.

1. Firſt as to the keeping of Gods commandments, which of them do they keep in the ſences above mentioned, not the firſt, for they have other Gods in the Scripture Language, beſide the only true God, the maker of all things, in Scripture Language they are called other Gods, to whom men give that adoration that belongs to God, and unto whom they perform religious worſhip or ſervice, asking of and expecting from them what is proper to God to give; ſo the Calves made by *Jeroboam* to be ſacrificed to, though intended as mediums to worſhip the true God by, yet they are called Gods that he made to himſelf, 2. *King.* 14. 9. and ſo the golden Calf in the wilderneſs, though it was to *Jehovah* they pretended to Sacrifice & keep a feaſt by it, yet they were charged with changing their glory (that is their God) therein into the ſimilitude of an Ox that eateth graſs and ſo intimately of making a new God to themſelves. *Exod.* 32. 4. 5. *Pſal.* 106. 19. 20. now how many there are in the Roman Church, that according to thoſe Notions they make Gods to themſelves, it is not eaſy to determin. The hoſt in the Sacrament they ſtick not to own as God, God-man, & to give divine adoration unto, inſomuch as one of their own Doctors acknowledges that the errors of thoſe that worſhip ſome Golden or Silver Statues, or ſome Images of any other materialls, for their God, as the Heathen worſhiped their Gods, or a Red Cloth hung upon the Top of Spear, as is reported of the *Laplanders*, or ſome live Animal, as of old the *Egyptians* did, were more tollerable than of thoſe who worſhiped a piece of Bread, as hither to the Chriſtians have done all over the World, for ſo many hundred years, if the Doctrine of Tranſubſtantiation be not true. And that, that Doctrine is not true, we have as good evidence as Chriſt gave to his Diſciples, that he was not a Spirit, that is, we may handle and ſee it, yea, and taſt and ſmell it too, as was ſaid above, yea, we have the ſame that we have, that the Cup is not tranſubſtantiated into the New Teſtament, and we have no more authority from the Scripture that the Bread is Tranſubſtantiated, than that the Cup is ſo Tranſubſtantiated, nay, rather we have more ground to believe, that the Cup is changed into a divine writing, than that the Bread is changed into the Body, the very real and ſubſtantial Body of Chriſt. For

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it is expreſſy ſaid, this Cup is the New Teſtament, but it is not ſaid, this Bread is my Body, nor this that was Bread is become my Body, and for ought that appears to the contrary in the Text, his Body being viſibly preſent, he might point to, or ſpeak of it, in ſaying, this is my Body, as he ſpeak of the Temple of his body, when walking in the Temple, he ſaid to the Jews, *Deſtroy ye this Temple, and in three days I will raiſe it up again*; as our ſences tell us, the Cup is not the New Teſtament, but a Silver or Golden Cup or Challice, ſo the very ſame ſences tell us as plainly, that the Bread ſtill remains in the nature of Bread, *non ſubſtantiâ aut naturâ mutatus*, not changed in ſubſtance or nature into God, or into the perſon of God-man the Lord Jeſus, beſides, it is their own Doctrine, that the change of the Elements depend upon the Intention of the Prieſt, ſo that if the Prieſt intend not, in ſaying the words, to make the body of Chriſt, it is not the Body of Chriſt, but Bread ſtill, and then they are Idolaters that worſhip it as God, and who can be certain of the Prieſts Intentions? not to mention again the many Saints, both Hees and Shees that they give ſuch adorations to as belongs only to God, and ask ſuch things of, as God only can give, ſo that they are notorious tranſgreſſors of the firſt commandment of God, and keep it not, and as to the ſecond they are ſo far from keeping it, and act ſo groſly contrary to it, that they expung it out of their Catechiſms; The third alſo they groſly violate in their Doctrine and practice about ſacred oaths, diſpenceing with them, and looſing men from the obligation of them, enacting them by mental reſervations, and breaking ſolemn Oaths and promiſes, as in their breaking their promiſes with *John Hus*, and in the Popes diſpenſing with the Oath given by *Ladiſlaus* King of *Poland*, to *Amurath* the *Turkiſh* Emperour or grand Sultan, and cauſing him to break his Truce with him, to the great ſcandal of Chriſtian Religion and ſlaughter of the Chriſtians. The *Turk* himſelf appealing to Chriſt, if he were indeed God, to revenge the perfidious Perjury of the *Chriſtians* towards him, which he alſo did in the enſuing ſlaughter and deſtruction of them, but ſuch abuſe of Gods name, in diſſolving and diſpenſing with religious and ſolemn Oaths, yea, and with mens raſh ſwearing, they give allowance of in their Doctrines and treatiſes, as well as in their practices, yea, it was a thing that the above cited Fryer *Ægan* tells us, gave him one of his firſt diſguſts at their Religion, that when at his firſt being made a Fryer, he took one and twenty Oaths, and among them, that he would never come on Horſeback, that he would never ware ſhoes, that he would obey his ſuperiours in what ever he commanded, never examining the lawfulneſs of his commands; not to be aſhamed to beg, never to be out of his Fryers habit, &c. yet after all theſe oaths taken, his ſuperiour told

told him, that he muſt take his former garments and return in the ſame Poſture that he came in (which was on Horſeback, with Sword and Piſtols, and gay Apparrel) and go ſee his friends, though quite contrary to his oaths, from which he would abſolve him. If here was not a taking Gods name in vain, and a notorious leading men to debauch their conſciences, I know not what is: as for the fourth commandment, they keep not that, while they keep Markets on the Sabbath day, and leſs obſerve it than many of their own inſtituted holy days: the fifth commandment, how little they reguard their often abſolving Children from ingagements, to honour their Parents and obey them, yea, their ſtirring up Children ſomtimes againſt them, (as *Gregory* the ninth ſtirred up *Henry*, the Son, againſt his Father *Frederick* the ſecond, Emperour of *Germany*) and how often they have diſcharged ſubjects from their due allegiance and obedience to their lawful Sovereigns, & ſtirred them up to rebel and riſe in War againſt them; both our own Cronicles and the Hiſtories of other Nations do abundantly evidence. And then as for the ſixth commandment, their Murthering of Princes, and the many great Slaughters and Maſſacres, yea, deſtructions both of Souls and Bodies, occaſioned and cauſed by the *Roman* Church and her Biſhops, before hinted at, ſufficiently declare how little care they have thereof. That they little reguard the ſeventh, both their forbiding Marriage to their Prieſts, without any order or command of God and Chriſt to that purpoſe, nay, contrary to the expreſs permiſſion and allowance thereof of God in the Scriptures (for both our Lord JeſusChriſt himſelf choſe Married Perſons to be Apoſtles, at leaſt *Peter* was ſuch when he choſe him, for we read before, that of his Wives Mother, *Mark.* 1. 30. with 3. 16. Which he would not have done ſurely, had he judged a Wedded State incompatible or inconſiſtent with the Miniſtry which he inſtituted, yea, and that St. *Peter* and other Apoſtles, led their Wives about with them, when they were Apoſtles, is evident in 1 *Cor.* 9. 5. And the Apoſtle expreſly, both in his Orders about Biſhops, and in thoſe about Deacons orders, and much more allows, that they be Husbands of one Wife, and have their Children in ſubjection, which they would not have done, had they forbidden Marriage to the Biſhops and Miniſters of the Church, or judged it unfit for them, as theſe, according to his predictions of falſe Teachers, that would depart from the faith, do, 1 *Tim.* 3. 2. 4. 11, 12. with 4. 12. 3.) By which means they often put them upon the practice of uncleanneſs, whoredoms, furnications, and the like miſchiefs; and allow them to keep Concubines for Money; beſides, the Practice of Sodomy, even in the Popes themſelves, ſome of them, and the notorious Wickedneſs of one of their Cardinals, that wrote

Wrote & publiſhed a Book in commendation thereof, & their allowing publick Stews for Mony, even in *Rome* it ſelf are ſufficient Proofs. And that they as little keep the eighth Commandment, their inſatiable covetouſneſs, and many frauds to get Mony, ſome whereof have by the way been hinted at, yea, their graſping whole Kingdoms to themſelves, from their lawful Princes, as they did a great part of *Italy*, yea, and *Rome* it ſelf from the Emperours to which they belonged, and our Kingdom of *England*, in King *Johns* time, and taking away by force the Kingdoms of ſome Princes from them, and giving them to others whom they have incouraged to get them from them, as appears in the Hiſtory of the *Albingenſes*, and the attempts of their Popes, and Sea of *Rome*, againſt our late Queen *Elizabeth*, are ſufficient demonſtrations, beſides, the moſt horrible theft of all others they are guilty of in ſtealing or taking forcibly from men the word of God, not ſuffering men to know or be inſtructed into that; therein taking away the key of knowledg, and ſhutting up the Kingdom of Heaven againſt them, and robbing their Souls thereof; a theft which God complained of in the falſe Prophets of *Iſrael*, when he ſaith, *Behold I am againſt the Prophets which ſteal my word every one from his Neighbour*, Jer. 23. 30. Againſt the ninth Commandment is all their reproaching and branding falſly, as *Hereticks*, thoſe that will not ſubſcribe to their corruptions, ſtirring up Princes and People againſt them, to make Havock of them. And that the tenth commandment is little ſet by, their Doctrine that denyes the firſt ſtirrings and motions of Sin to be Sins, and their Doctrine of venial Sins, and their inſatiable covetouſneſs, may be evidence enough, ſo that they are horribly guilty of not keeping the commandments of God, the like may be obſerved too, of their keeping the things given in commandment by our Lord Jeſus Chriſt, that they keep none of his commandments purely and incorruptly, for whereas he commanded Baptiſm into the Name of the Father, & of the Son, & of the Holy Ghoſt, they have corrupt that with many deviſes, as of oyl, and cream, and ſpettle, and the like Fopperies; his commandment of his Supper, to take and break and eat Bread, ſet a part with bleſſing to that purpoſe, and drinking the Cup in Remembrance of him, and as a commemoration of his death, they have horribly corrupted and changed into a ſacrifice propitiatory and unbloody, available for obtaining remiſſion of Sins, for the quick and for Dead, and into private Maſſes, and half Communions, and the Pageantry of carrying the conſecrated Hoſt as a God in Proceſſion, the command of Preaching the word ſincerely they have exchanged into teaching for *Doctrines* of *men*, that is, their own precepts and deviſes, and his command about prayers and ſupplications unto God, they have corrupted by injoyning Prayers in

unknown Tongue, and to others beſides God, even to Saints and Angels.

But what needed I to have been ſo large in going over theſe ſeveral commandments, when the complexion of much of their divinity is a clear patronage of all manner of Sin and Naughtineſs, while they promiſe to men the pardon thereof, upon ſo eaſy termes, as the only being at ſome ſmall time before they dye, grieved that they have ſinned, though, without any real contrition of heart for it, or love to God, and ſo hearty ſorrow that they have offended him, as ſpringing therefrom, provided that they receive but the Sacrament, as they will have it, of their extream Unction, and the abſolution of one of their Prieſts, and have deviſed a Purgatory, in which, after death, they may be Purifyed, though they continue till death in their Sins, from the pains of which alſo, they perſwade men they may be ſoon delivered by the propitiatory ſacrifices, which they ſay they can, and do dayly make in their Maſſes, both for the quick and for the dead, and by the indulgences which are in the Popes diſpoſe, and which for ſuch ſums of Mony given to their Church-men, or for ſuch uſes as they preſcribe, as for the procuring Maſſes, Dirgies, and ſuch like fopperies they propoſe to ſale? what are all theſe deviſes of this covetous Church and its Church-men, but ways of making merchandiſe of mens Souls? and an incouraging them in and unto an impenitent breach of all Gods commandments all their days? for who that loves his luſts, and lives in any pleaſurable or profitable way of Sin, will much reguard the ceaſing therefrom, or any commands of God requiring it, ſo long as his guides and leaders, that pretend to have the keys of Heaven in their hands, aſſure them that if but an hour or two before their deaths, they confeſs their Sins, and are ſorry that they have endangered their Souls thereby, and be a little attrite or troubled for them, receiving abſolution from the Prieſt, and their extreme Unction, they may by the vertue of the Sacraments, to convey grace, *ex opere operato*, be ſecured againſt damnation? and be eaſed too in, and freed from their Purgatory pains, if they be but bountiful to their Church, and its Prieſts, by the benefit of their devotions, and the Saints Supererrogations? ſo that by this firſt part of the Touchſtone, they appear clearly convicted of being far from being an Infallible Church, yea, or a true and right Church of Chriſt, eſpecially, if we alſo take in what ſome of them aſſert, and their doctrine of probability, therefore, makes ſafe for all to believe, *viz.* that no man is bound of neceſſity to love God, but that is a work or frame of more perfection, without which, obſerving their Church Orders, and receiving their Sacraments, they may be ſaved. Surely by our Saviours doctrine, to love God is the firſt and great Commandment, and that

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that teach that men may be saved though destitute thereof, cannot be under the commendation of keeping Gods commandments.

2. And as much faulty are they, with reference to the other branch of the character of the true Church, opposed to the false Church, or the Beast and his Image worshippers, namely, the keeping the faith or testimony of Jesus, which they keep not that corrupt it, and add their mixtures to and with it, as the false Apostles kept not the faith of Jesus, though they might hold as truths all the Articles of the Creed, and teach them to others, while they added thereto the necessity of being Circumcised, and of keeping the Law of *Moses* unto Salvation, no more than they would be commended for keeping for any ones use good and wholsome Wine commited to their custody and charge, who would indeed deminish nothing of it, but yet would mix with it some of those *Stygian* Waters, which had a poysonous nature in them, or other poysons whereby they might be made deadly to them that drink thereof; such a Person might indeed plead that he had kept by him all the Wine deposited with him, and took nothing of it away, yea, and that he gave out again all that other keepers of it, who keep it Pure, and give it out such as it is given, do, and something more, but I suppose with no likement or commendation of him that commits it to him for the benefit of those that will drink of it; just such keepers, that is to say, corrupters of the faith of Jesus, are the Papists and their Church. They retain with them indeed the whole Bible, and all the Gospel, and Gospel truths therein, but so as to keep them in their Bibles from the generallity of the People, that they may not read or hear them read to them, yea, and they retain with them, and possibly Preach to the People, and Teach them all the Articles of the Creed, at least in an unknown Latin Tongue, or if they also interpret them, yet to be sure, they teach them many other things, as matters of faith necessary to be believed by them, as much as any of the said Articles, though they be quite different from all that Christ and his Apostles delivered to the Church to be believed by us, as for instance, they teach that God the Father, and Christ, and the Holy Ghost, are one God in three Persons, to be believed on, and called upon by Men, but they corrupt that with this addition of their own, that the Saints also are to be called on, and that they ought to believe on them, to receive help by their intercessions, being worshiped by them; they teach that Christ is the Son of God and the Saviour of the World, that he dyed for our Sins, and offered up a Propitiatory Sacrifice to God for the whole World, but then they add and mix of their own therewith, that their Priests can & do dayly make him of a Wafer, and offer him up as an effectual unbloody sacrifice for the quick and dead to, and that they ought to believe and

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expect to receive the forgiveneſs of their Sins through their Sacrificing him, a moſt horrible impiety and indignity to his Croſs and Paſſion, and the alone virtue and efficacy thereof, and a monſtrous addition to, and corruption of the faith, once delivered of God to the Saints in his Apoſtles doctrine. They hold and teach that Chriſt is riſen from the dead, and aſcended into Heaven, and ſits at the Right Hand of God, but they mix therewith, and teach their Children and Followers to believe, that the ſame very real Body that ſuffered and is in Heaven, is alſo dayly in the Hoſt at their Maſs, and is hung up in the Pix or Box that they put him into, and that they carry up and down when they pleaſe in Proceſſion, and that they really tear him with their Teeth and eat him, and therein they do what the Heathen *Cicero* abhorred to think of in their *Pagan* worſhip, for he ſaid, *quem tam amentem eſſe putas, qui illud, quo veſcatur, Deum credat eſſe?* that is, who thinkeſt thou is ſo mad, as to think that to be a God that he eats or is fed with? thoſe Papiſts are ſo mad as to think and teach ſo, they hold and teach that there is a Heaven to reward the righteous, and a Hell to Puniſh the wicked, and ſo our Saviour delivered in his faith or teſtimony, but withal they add, that there is a third place between both, called Purgatory, wherein Souls that are not fit for Heaven when they dye, may be purged, by enduring pains and torments there, and that the Pope hath the keys of this place to, and can let Souls out of it, *&c.* And this Chriſt never taught nor his Apoſtles, they believe and teach that there is a Holy Ghoſt, and that he is to be believed in, but they teach alſo corruptly, that he is confined, as it were, to them of the Church of *Rome*, and that their determinations, or the determinations of their Popes out of St. *Peters* Chair, are his infallible Oracles, to be as much believed, and held as faſt as (or more than) the ſayings of the holy Prophets & Apoſtles in the Scriptures. They teach that there is a holy Catholick Church, but they add and mix with that alſo this Poyſonful Doctrine, that the Church of *Rome* only are that Church, and that men are to reſolve their faith into its ſayings and concluſions, and that the Pope is the viſible Head of the whole Catholick Church, and Chriſts Vicar on earth; they teach a Communion of Saints, but they teach alſo with it a worſhip of thoſe that are deceaſed and canonized by the Pope, and that they may and ought to be invocated; they teach remiſſion of Sins, but they corrupt the doctrine of it by teaching that it is to be ſought for, not only in believing on, and yielding obedience to Chriſt, but alſo by their prayers to, and invocation of the Saints, by Pilgrimages and penances of their own, or others impoſing on them, by the merits of the Saints, and not by Chriſts only; by the virtue of their Maſs, and the very reception of their Sacraments, and the like; they hold and

Lib. de Natura Deorum.

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teach the Reſurrection of the Body, and Life everlaſting; but they teach alſo this corrupt doctrine, that life everlaſting may be merited of God by our good works, for ſo ſome of them do teach, that good works do truly merit grace in this world, and glory in the next; and that good works of juſt perſons are of themſelves worthy of the reward of Eternal life without any Covenant or acceptation of God; yea, and that no encreaſt of dignity comes to juſt mens works by the Merits or Perſon of Chriſt, which the ſame works ſhould not otherwiſe have had, had they been done by the ſame grace, beſtowed by the liberality of God alone without Chriſt, and therefore alſo they ſay, that after grace infuſed, our works are ſo perfectly Meritorious of life that it cannot be denied them, and that therefore they never requeſt of God, by the Merits of Chriſt, that the reward of eternal Life may be given to their worthy and meritorious works; but that by Chriſt, grace may be given them, to inable them to merit worthily that reward; and much to the ſame purpoſe may be found in ſome of their Writers, as *Vaſquez* his Diſputations evidence. So that inſtead of keeping the Faith, and Teſtimony of Jeſus, they egregiouſly corrupt, and mix it with their own additions, which yet they require as much to be believed and practiſed upon, as they do any Articles of the Faith delivered in the holy Scriptures, and as much as the belief of the neceſſity of Circumciſion, and of keeping the Law of *Moſes*, was urged and practiſed upon by the falſe Apoſtles. So that to any that will mind the Scriptures, and impartially will weigh what is ſaid in them, and compare therewith the way of this Church, they cannot, unleſs they be ſtark-blind, or wilfully cloſe their eyes, but ſee and conclude that this Roman Church is far from being a true or right Church of Chriſt, much leſs can it be the only and Catholick Church, or Infallible in her Doctrines and Dictates; which things being ſo, it might be marvailed that all men do not fly out of, and from her Communion that have any care of their Souls, and deſire the everlaſting Salvation of them, and that may be the matter of another inquiry and conſideration.

5. Whence it is that ſo many ſtill continue in her Communion after ſo many convictions of the evil of her ways, by ſo many learned and able Proteſtants, and Reformed Writers and Preachers, in ſo many learned Treatiſes? yea, and not only ſo, but that many fall to her alſo that had rejected her, or have lived under the knowledge of the Scriptures, and the enjoyments of that light from them, by which they might be able to diſcern, and be led to beware of her?

In anſwer to which, in both its branches, it may be noted firſt of all, that this is nothing more than what the Holy Ghoſt fore-ſaw, and foreſignified in the Holy Scriptures; for in the Book of the *Revelations*, it is evident that Myſtery *Babilon* would have many commit Fornication with her until her deſtruction comes upon her, yea, and they alſo many

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of them no mean perſons; for it is ſaid, that the Kings of the Earth who have committed Fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her when they ſee the ſmoak of her burning, ſtanding a far off for fear of her torment, and ſaying, alas, alas, that great City Babilon, *&c.* and the Merchants of the Earth ſhall weep and mourn over her, *&c.* and every Shipmaſter, and all the company in Ships, and Sailers, and as many as trade by Sea, ſtood a far off and cryed when they ſaw the Smoak of her burning, *&c. Revelations* 18, 9, 10, 11, 17, 18. Yea, and the holy Ghoſt ſignifies, that after the Preaching of the everlaſting Goſpel, by an Angel flying in the midſt of Heaven, to them that dwell on the Earth, warning them to fear God, and give glory to him, and worſhip him that made Heaven and Earth, *&c.* in diſtinction from and in oppoſition to all other falſe objects of worſhip, ſuch as are in *Babylon*, as the Beaſt and his Image, and after another Angel following and ſaying, *Babilon* is fallen, is fallen, that great City, both fallen from her firſt love, fallen into falſe and corrupt worſhip, and fallen too from her firſt dignity and ſplendor which ſhe had as *Babylon*, as that falſe Harlot that made all Nations drink of the Wine of the wrath of her Fornications, yet it is ſuppoſed that ſome might and would yet worſhip the Beaſt and his Image, *Rev.* 14, 6, 7, 8, 9. which may denote the continuance of the Babiloniſh Idolatry after the Goſpel Preached by the Reformers, calling men to the right and true worſhip, and after the decay and fall of the Roman Church from her priſtine ſplendor and grandeur; for the falling of her may be one thing, and her Plagues and burning may be another thing, between which, yet ſhe may be ſtrugling to recover her ſelf, and while ſo, ſhe may have ſome, not only continuing in her communion to the laſt, but ſome alſo joyning themſelves to her Idol worſhip that were ſometimes not joyning with her therein; to which purpoſe alſo may be interpreted theſe two expreſſions concerning the man of Sin the myſtical *Jereboam* that cauſed *Iſrael* to Sin, that the Lord ſhall conſume him with the breath of his mouth, that is, by his word and ſpirit in the Preaching of the Goſpel, as the Papacy hath been, and is at this day under a conſumption thereby, and then at length he ſhall deſtroy him by the brightneſs of his coming, 2 *Theſ.* 2. 8. Now as it is in conſumptions, we know perſons that labour thereof, will ſometimes be very ill and languiſh, and ſometimes chear again, and revive, and ſeem to be on the mending hand, get up a little, and be ſomewhat briſk, ſo may it be with the man of Sin; he may ſeem ſometime in his conſumptive ſtate to be getting heart again, and men may think he will recover his former health, and get rid of that deadly wound, that by the Sword of the Goſpel he hath received, and beſtir himſelf then again more vigorouſly

than before, that he may keep up, and no more fall down; but yet at the brightneſs of the Lords appearance, he will thereby totally ruin and deſtroy him, but to ſpeak a little diſtinctly to the cauſes and reaſons both.

1. Of the continuance of ſo many ſtill to cleave to her after ſhe hath been ſo detected.

2. Of the falling of any to her after ſo great and long a diſcovery of her, and declining from her.

1. To the firſt of theſe, with reſpect to her ſelf, and thoſe that are more properly the conſtitutive and eſſential parts of her, the Church as diſtinguiſhed by her ſelf from the Laity, or people adhering to her, and eſpecially the Court of *Rome*, ſhe being as ſhe is called, and as we have ſhewed, a Whore, a Harlot, it fares with her as it doth with other Whores, that is, as ſuch a one that is a Whore, getting gain and profit to her ſelf by her Whoredom, and finding pleaſure and ſweetneſs therein, is hardned againſt the diſcoveries of her falſe practiſes, and uſually goeth on impenitently in her Trade, becauſe of the profit and gain accruing to her thereby, and eſpecially if She be Courted by great and rich Perſons or Princes, they give her conſiderable gifts of Riches, Honours, and Dignities, and makes but a Tuſh at the Laws, Threatning Puniſhment, or Death, for ſuch practiſes, ſhe finding no effect or Execution of them for a long time to appear againſt her, by occaſion whereof, She flatters her Self that it will be never otherwiſe with her than it is, but that She ſhall always eſcape puniſhment. So fares it with this Adulterous Church, ſhe hath found, and finds ſo much gain and profit, of worldly Intereſt, Riches, Honour, Dignity, accruing to her ſince her trucking with Kings, and Princes, and Emperors, and obtaining of them to be owned and honoured in all her pretenſions as the Catholick Church, the Church that all perſons ought to comply with, and ſubmit to, and that her Head and Biſhop ſhould be taken to be the Vicar of Chriſt, the higheſt power on earth, that its no marvail if She repent not of her ſo ſweet and gainful a Trade, but by all means endeavours to keep up her credit that ſhe may be ſtill ſo courted and careſſed; and if ſhe hath gotten a wound that hath threatned her life, that ſhe endeavours to get cured, and to recover her Priſtine ſtrength, which if ſhe do recover, we expect ſhe will follow her old trade of Strumpetry and Blood-ſhedding, as hard or harder than ever, that ſo ſhe may ſecure her ſelf, if poſſible, from the threatned puniſhment and judgment, ordered of God and denounced in his Name againſt her by us, which maugre all her power and pollicy, ſhe ſhall not be able to eſcape, for ſtrong is the Lord God that judgeth her, the brightneſs of whoſe appearing that Man of Sin ſhall not be able to endure. To this purpoſe, that ſhe may recover her Priſtine ſtrength and vigour, and follow her accurſed Trade with the greater fervour or fury; her Politicians, as ſo many Phyſitians, are at work very hard, beating their brains,

brains, and using all their skill and Industry to make her whole again: and wo to us for a while if her diſeaſe be cured, and the Beaſts deadly wound be healed; for then will be indeed accompliſhed more fully that which is written in *Rev.* 13. 15, 16, 17. but in the mean time there are many cleave to her, and have all along cleaved to her, Becauſe,

1. Many of them are kept from, or have not the opportunity of ſeeing and hearing what is evidenced againſt her, though perhaps they have heard ſome rumour of the Goſpel Preached to them that dwell on the Earth, and of the Fall of *Babylon* in part from her Priſtine power and ſplendour, many are kept in ignorance, both of the Scriptures, and of the Sermons and Diſcourſes in Writing of the Proteſtant parties, and many neglect to inquire into them, and ſo come not to know what is evidenced againſt her; her Pandors or Merchants ſetting themſelves to keep them in Ignorance and Error, to keep up their own grandeur and worldly Intereſts.

2. The cunning Sophiſtry and deceits of her Prieſts and Jeſuits, men of a ſeared Conſcience and ſtiff Impudence, who like *Jannes* and *Jambres*, who withſtood *Moſes* from or in his diſcovering the truth of God to *Pharaoh* and the Egyptians, do ſtand againſt the truth, and the Preachers of it, and the diſcoverers of the Romiſh Frauds and Impoſtures, prevail much with many who are apt to reſolve their faith into their learning, ſubtlety, authority, and appearing Piety and wiſdom, (even as the ſlights of *James* and *Jambres* prevailed with *Pharaoh* and many of the Egyptians) ſo as that though they hear and may hear, or read the diſcourſes of the learned Proteſtants, wherein they have detected their abuſes, yet they do not ſeriouſly Ponder or weigh them, or are blinded from diſcerning the truth by the miſts they caſt before them.

3. Worldly intereſt holds in many both of the Kings and Greater Perſons, their intereſt being interwoven with thoſe of *Rome*, and where the Kings and Princes of the earth commit fornication with her, they do by their Laws in many places, made againſt them that reject her Communion, and their rigour and cruelty, deter many from liſtening to, and conſidering what is ſaid againſt her; yea, and they keep out ſuch diſcoverers or diſcoveries of her lewdneſs, that otherwiſe would be afforded to them, as was predicted in *Rev.* 13. 15, 16, 17. and where their Laws are not ſo cruel, yet by their bad examples, and their indulging their favours to her followers, they keep in many from liſtening to what would tend to withdraw them from her; the moſt of men not ſearching ſo much with ſincere endeavors after what is true and right, as minding and reſting in what is uppermoſt in the world, and worſhipping in truth its Power and Grandeur (which I take to be that which the Holy Ghoſt in the Apocalyps, calls the Beaſt) more than any other God beſides.

4. The dependance that the younger perſons have upon the Elder, or

others related to them, the Children upon their Parents, and Kinsfolks, and Friends one upon another, and the respect they have one for another, is some cause also of many being detained therein, being carryed away with such as they have, such dependance upon, or respect unto, especially the being Educated under such Principles as have been maintained by, and transmitted to them from their Ancestors and Progenitors, for many generations proves a powerful motive to retain, and not reject those principles what ever may be offered to detect and discover the evil of them, few being so redeemed from the vain conversations received by tradition from their Fathers and Forefathers, or from the Earth and Men; even from earthly affections, and from their respects to, and dependances on men by the Blood of Christ, minded and regarded by them, as it hath been shed for them, as to renounce all such respect to Fathers and Forefathers, earthly affections, and dependance on, and respects to men, and to follow after Christ singly and sincerely where-ever he by his Word and Doctrine would lead them, or so as to make such due and diligent inquiry and search into the truth, as it is in him, that they might understand it, and be led and guided by it. And then

5. The just and righteous Judgment of God, it is to harden both this Harlot and her Adherents, for their unfaithfulness in seeking after, or not admitting the truth of God; but either slightly neglecting the inquiry after it, or against evident shinings of it closing their eyes, lest they should see with their eyes, or hear with their ears, or understand with their hearts what they see would tend to convert them from their gainful and delicious interests and enjoyments. Even as Gods Judgments were upon *Pharaoh* and the *Ægyptians* to harden them; for as *Pharaoh* and the *Ægyptians* hardning themselves, and doing wickedly against *Israel* were left of God to their hardness or hardened by him, that he might glorify himself on them in their destruction: so it is with this falsly Infallible, but truly inflexible impenitent Church, he gives her and her Adherents up to their own hearts lusts, and to walk in their Idolatrous and bloody ways to fill up the measure of their iniquities, that he might glorify himself in executing upon them the Doom and Judgment that is written concerning them.

6. Though also some occasion of hardning this Church, and some advantage her subtle Factors take to harden people in their obstinate cleaving to her from the too great divisions found, and by them also fomented among us Protestants, with the too much iniquity also practised among us, and some harsh Principles about Gods Decrees of Reprobation in some among us. Whence they possess the minds of her Followers that they are in a better state, more at unity, and perhaps many of them less outwardly vitious (though not their generality)

rality) and more devout than they ſhould be, ſhould they forſake their Communion to embrace ours. Yea, and they can aggravate our diviſions,& repreſent them, as if they were the juſt judgment of God upon us for deſerting her Communion; though that be as falſe as, and no truer than that the Diviſions, Feuds, and Wars among us Chriſtians, both Papiſts and Proteſtants, are the juſt judgment of God upon us for caſting off Heatheniſm, or for not turning *Jews* or *Mahumetans*.

7. To which add the fair paints and cunning carriage of this Harlot; for as it is with other Whores, they may and often have as handſom bodies, as comely faces, as ſmooth carriages, as good parts, and witty winning behaviour as honeſt Women and chaſt Matrons. Yea, ſometimes they may in ſome of thoſe things, if not in all, exceed them, and being rich or richly maintained, may, and often have as coſtly apparel, as rich ornaments and Jewels, as other honeſter perſons; nay, and where they find defect of beauty, can ſupply it by art, painting their faces with ſuch freſh & lively colours, as ſhall make them ſeem young and youthful, when in truth and underneath they are black and deformed. Even ſo this *Romiſh* Church being a rich and ſubtle Harlot, is not void of many taking and winning matters, wherewith ſhe ſets forth her ſelf to draw or keep in Lovers, and *trims her way to ſeek love*, as the Prophet ſaid of the Adulterous Church that did precede her, *Jer.* 2. 33. Yea, to her may well be applyed that of the Prophet *Nahum* to the bloody City: *That ſhe is a well-favoured Harlot,* זונה טובת חן *the Miſtriſs of witchcrafts, that ſelleth Nations through her whoredoms, and Families through her Witchcrafts*, Nah. 3. 4. For it is true that ſhe hath in her Perſons indued with great natural parts and endowments, Men of learning and policy; and that ſhe hath many good gifts from God by Jeſus Chriſt, wherewith ſhe might and ought to ſerve and pleaſe him. Yea, ſhe hath Jewels of his gold and of his ſilver as it were, which he in her better ſtate was pleaſed mercifully and graciouſly, freely to impart unto her. But as it is the fault of Harlots to abuſe the gifts of God & men to diſhoneſt arts and ends, ſo it fares with this Church alſo; for ſhe doth as *Jeruſalem* did before her, of whom the Lord ſaith; *That ſhe took of her garments* (namely that he had given her, for he found her naked and in her blood) *and decked her high places with divers colours, and played the Harlot thereupon. And ſhe took her fair jewels of his gold and of his ſilver, and made to her ſelf Images of a male, and committed Whoredom with them; and ſhe took her broidred garments and covered them, and ſet his Oyl and his Incenſe before them, and his meat which he gave her, even fine flower, and oyl, and honey wherewith he fed her, ſhe ſet it even before them for a ſweet ſavour*, &c. Ezek. 16. 16, 17, 18, 19. Even ſo we may ſay of this Church, that ſhe ſerves her Idols with the gifts of God, and makes uſe even of the truths that ſhe hath received from Chriſt

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and his ordinances to make up an Image of them, as mixed with her inventions (a frame of Religion) which she worships, and causeth all to worship. Yea, and she decks her self with her natural parts, and gifts, Moral Virtues, and acquired Sciences, and with many things which she hath received from God. But not that she might singly serve Christ therewith, but to seek love from the Kings, and Princes, and people of the World, & to commit fornication with them; and many are taken and led captive with these her ornaments, that is, with her Learning, seeming Devotion, Charity and Piety, which are all made use of subserviently to the grand design of making her self a Goddess, or an Object of worship by the poor simple Souls that she that way deludes, and as artifices of drawing them to commit adultery with her. With such things she paints and guilds over her self to inamour men of her, and make them her Vassals, that she might inrich her self, though with the spoil of their Souls. As in a vision was forerepresented by the Holy Ghost concerning her in *Rev.* 17. 4. while the holy man saw her as a *Woman arrayed in purple and scarlet colour, and deckt or gilded with Gold, and pretious Stones, and Pearls, having a golden Cup in her hand, in which she gives forth her abominations.* Signifying hereby what a gawdy Church she would be in her appearance and worship, and how she would be adorned with many fine glittering and rich colours, the better to inamour the Kings and people of the Earth on her. Yea, and as crafty and witty Whores can conform themselves to the different tempers of their Paramours, the better to work upon and captivate, and keep their affections: so it is with this wiley Church, and her Panders. For those that are melancholly, or of a more grave sober temper, or religiously inclined, she can entertain them with Books of Devotion, formes of Penance, rules of Mortification, and many learned Discourses that may suit their humors; but yet, so as they must take in therewith her Superstitions; and she hath her Monasteries and Nunneries, places of separation from the World, in a sort to be devout in, if they be so disposed: and for those that have desires for Heaven, she can shew them (as she pretends) a certain way whereby they may not only obtain, but merit it too, and to that purpose excites them to much devotion to God, and to the Saints, and provokes them to bounty, and works of charity, though she poysons them with her Doctrine of Merit, tending to puff them up, and corrupts all their good things with the sowre and evil leaven of Idolatry, and other false Opinions before reproved. For as the Apostle saith of the false Apostles, that they could *transform themselves into the Ministers of righteousness, while corrupting men in and from the faith, they were for all their goodly appearance, in reality the Messengers of Satan; and that they made a fair shew in the flesh, and gloried in appearance, not in heart,* 2 Corinth. 11, 13, 15.

11, 13, 15. and 5. 12. Gall. 6, 12. So is it with theſe men. They are (as Dr. *Stillingfleet* hath very well and worthily obſerved, and in his *Sermon* upon that Text manifeſted them to be) Wolves in ſheeps cloathing, and the Religioniſts that walk after their directions, are corrupted and ſpoiled by them. For if *the ſpeaking with the tongue of men and Angels, gift of Prophecy, and underſtanding all Myſteries, and all Knowledge*; yea, and *Faith, ſo as to remove Mountains, and the giving all a mans goods to feed the poor, and his body to be burnt, will not profit him if he have not love or charity*, 1 Cor 13. 1, 2, 3. what profit think we can accrue to this Church, or to any of its Devotioniſts from all their Devotions, Gifts, Liberality, Penances, or whatever elſe is done by them while they are guilty of groſs Idolatry, and corruptions of the Faith, as is before evidenced. Surely no Idolater hath true love to God, nor any that is partaker with the Blood-thirſty, the guilt whereof lies upon this Church, and all in its Communion. When the Apoſtle commends Charity, it is a *Charity out of a pure heart, and a good conſcience, and Faith unfeigned*, 1 Tim. 1. 5. which cannot be where Idolatry and Superſtition, and corruption of the Faith take place, however liberal they may be in Almſdeeds to the poor; which the Apoſtle alſo ſuppoſeth may be, where that love and charity which is ſo neceſſary and excellent is yet wanting. Suppoſe the *Gallathians* ſeduced by the falſe Apoſtles to believe the neceſſity of Circumciſion, and the obſervation of the Laws of *Moſes*, ſhould have been alſo perſwaded by them to have retired themſelves into Monaſteries, and ſpent their time in Devotions, and been free to give all they had to feed the poor, would any or all thoſe things have profited them under that perſwaſion? I ſuppoſe not, ſeeing the Apoſtle ſaith, *If they were circumciſed, Chriſt would profit them nothing*, Gall. 6. 2. If Chriſt would profit them nothing, ſurely much leſs would thoſe things, or whatever elſe could have been done by them. And doubtleſs if the corrupting their Faith by Circumciſion would have ſo marred all their Religion, much more will Idolatry, Superſtition, and the other Iniquities before detected in the Roman Communion, marr all their fineſt, and otherwiſe moſt laudable actions. But then on the other ſide, this wiley Church, like a wiley Strumpet, hath other entertainments for perſons of other tempers or diſpoſitions; and if they have a mind to live looſly, and in the practice of any Wickedneſs, they have plaiſters to skin over ſuch Ulcers; they can fit them with looſe Doctrines and Principles, they can hold them in the Roman Communion, by telling them, that if they confeſs to the Prieſt once a year or oftner, and receive Abſolution from their ſins upon ſome petty Penances, and ſeeming Auſterities to the fleſh (which yet they may upon pretty light Devotions, or for mony have Indulgencies in) they may receive pardon for all their

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forepaſt faults, yea, perhaps for a great many years too, or for a great time to come, and if they continue in ſin till death, returning to what they have confeſſed; yet if but an hour or two before their death they can but ſend for a Prieſt, and make confeſſion of their ſins with ſome attrition or grief that their condition is no better, though they be not contrite or broken in heart for their ſins, nor have any love of God; yet having the Prieſts abſolution, and being anointed with their Extream Unction, they are ſecured from Hell and damnation. Indeed they may be unfit for Heaven, as the fooliſh Virgins were, that ſlumbred and ſlept till it was proclaimed that the Bridegroom came, and then not having Oyl in their Veſſels, their Lamps were gone out; ay, but they ſhall go but to Purgatory at the worſt, and be purged by thoſe pains for ſometime; and from thence alſo they may be ſoon releaſed by vertue of the over-much Oyl in the wiſe Virgins Veſſels, that is, by vertue of the meritorious works of Supererrogation done by their more religious Votaries, and Canonized Saints, and by the Maſſes and Sacrifices offered for the quick and the dead, and other Devotions performed by their living Prieſts; eſpecially if they give a conſiderable ſum of mony to them to purchaſe their Devotions for them when they dy, and then they may in a ſhort time too be at reſt therefrom. And theſe are fine pleaſing baits to hook and hold in the Souls of vitious perſons. Now who that's religiouſly inclined, but by a conceit of meriting, will be obſervaut of the rules of ſuch a Religion? And who that loves his ſins but will like ſuch a Doctrine and Religion, as gives them ſo good encouragement to hold them faſt, and propounds ſuch eaſy remedies to ſecure them from the dreadful puniſhments of them? And that's a main reaſon of ſo many great and ſmall being held faſt in the arms of this loving Church, that ſhe being in her ſelf gay, and gawdy, and deckt, and painted with fine colours, hath the wit, or craft, and ſubtlety to bait her Hooks according to the humors of the ſeveral perſons for whom ſhe fiſhes, and accommodates her ſelf to the ſeveral diſpoſitions of her Paramours; to be either more ſolitary and ſullen, or more pleaſant and gameſome, as may ſuit beſt with their conſtitution. What we have ſaid upon this firſt Head, to the reaſons of ſo many being held ſtill in her Communion, may ſuffice to that.

2. And truly in anſwer to the inquiry in its ſecond branch, ſome things of what is ſaid to the former might be repeated again, or rather referred unto by us, as cauſes thereof; namely, of the falling off of ſo many to her that have been delivered from her, and brought up under that light by which they might ſo diſcover her falſe colours, as to keep from her. As the ſubtlety of her Emiſſaries and Factors, having now more liberty amongſt us to negotiate for her than formerly;

and

and the occaſions of offence miniſtred by our own diviſions, and the too many miſcarriages found among us, eſpecially in ſome tranſactions of the late times; which thoſe Emiſſaries want neither skill nor will to improve to the furtherance of their deſigns: and alſo the fair flouriſhes that ſhe by them makes, eſpecially in theſe Countries, where being in the midſt of oppoſitions, they put on greater appearances of Piety, Patience, Charity (as they call their Almſdeeds) and pretenſions of greater Unity and Proſperity; and what was laſtly ſaid alſo of her wilineſs in accommodating her Doctrines, and carriages toward them, to mens different humors. But beſides theſe things there may be other cauſes that are more principal aſſigned, which in conjunction with theſe are of great power and influence; ſo as there is great danger of the fall of many into her embraces. As for inſtance,

1. Mens own former, and hitherto Careleſneſs to acquaint themſelves with, and ſeek to be eſtabliſhed in the truth, and to walk in it according to its Inſtructions, and that hath been, and is the caſe of too many both of our Gentry and of others of both Sexes, that though they have for many years had the Scriptures and Goſpel Doctrines among them, and many Learned and Solid diſcourſes publiſhed, to diſcover the deceits of the Romaniſts; yet they have not ſet their hearts toward God and Chriſt ſeriouſly, to know and walk in, and be obedient to his truth; but have reſted in a bare form of Godlineſs, denying the power of it, more minding the World and the things of it, their Eſtates, Riches, Honours, Pleaſures, Ornaments, Gallantry or Intemperancy, and what their corruptions lead them to, than how to ſerve and pleaſe God, and make ſuch right improvements of his truths, made known to and among them, as wherein they might be fitted for and accounted worthy of its utmoſt Benefits, eſpecially in theſe late and preſent days, in which, looſe and licentious principles and practiſes, of Atheiſm, infidelity and debauchery, take great place and have wonderfully in a few years thriven ſo as to overcome the Nations. Now God is marvailouſly jealous of his glory, and the glory of his Name and truth, and will not hold them guiltleſs that take or receive them in vain, that is, ſo as not to be made good by them, and therefore will puniſh them that ſo do, for this cauſe it was that he gave over the Gentiles to vile affections, and to groſs Idolatry, becauſe, when he had in and by his works of creation and providence, made known himſelf to and among them, they did not glorify him as God, nor were thankful to him, but became vain in their Imaginations, and their Fooliſh Hearts were darkened, ſo as profeſſing themſelves to be wiſe, they became fools, *&c. Rom.* 1. 21, 22, 23, 24, 25. For this cauſe God alſo threatned us Chriſtians, that he would give way to the man of Sin to come in upon the

World with power, and ſigns, and lying wonders, after the manner of Sathan, and ſend ſtrong deluſions, that men might believe lyes and be Damned, even becauſe God had firſt ſent the truth of the Goſpel among us, and men received not the love thereof, that they might be ſaved (namely from their Sins) nor believed it heartily, ſo as to obey it, but had pleaſure in unrighteouſneſs, 2 *Theſ.* 2, 8, 9, 10, 11, 12. Which horrible threatned judgment he hath ſadly executed in the World, after the Chriſtian faith, being ſpread abroad in it, hath not been duly entertained, partly by leting looſe Mahomet, and ſeting up a Kingdom in the World, as to its Eaſtern parts, that received and propagates his deluſions what they can, and partly by ſuffering *Rome* in theſe Weſtern parts, ſo to exalt her ſelf with all her corruptions and abominations, and ſurely this is one, and the main cauſe of the falling off of ſo many to her bad communion after ſuch detection of her ſo fully made, to which way hath alſo been the rather made by.

2. The ſad debauchings of the Nations, and filling them with Profaneneſs, uncleanneſs, & irreligion, from the one end to the other thereof, which hath doubtleſs been the project, and work of ſome that hold the Doctrine of *Balaam*, and follow his pernicious ways, who taught *Balak* to caſt a ſtumbling block before the Children of *Iſrael* to eat things ſacrificed to Idols, and to commit Fornication, *Rev.* 2.14. Or rather as *Jezabel*, that painted Strumpet, who ſeduced Gods People to commit fornication, (firſt) and (then) to eat things ſacrificed to Idols, firſt to commit Fornication, and then, as a fruit thereof to which they might that way be the eaſier drawn to eat things ſacrificed to Idols, *Rev.* 2. 20. According to ſome Machivillian principles, to make men firſt of no Religion, and then they may eaſily be drawn to embrace any falſe Religion; how much bodily Whoredom and Fornication overſpreads the Land, is too ſad as well as eaſy to obſerve, and ſurely its juſt with God when men give up themſelves to that, to give them over to Spiritual Fornication alſo, that they might fill up the meaſure of their Iniquities, and his greater and ſeverer wrath might come upon them, and eſpecially, its the direct way to promote the Popiſh Religion and its ſpiritual Whoredoms, becauſe it gives ſuch indulgences to, and diſpenſations for the beloved Sins of bodily Fornication, promiſing to thoſe that practice ſuch Sins, Pardon and impunity (at leaſt after ſome penances and Purgatory Pains) for their Sins, and Heaven and Happineſs to at laſt, if they will but joyn themſelves in fellowſhip with that Church, and uphold its claims and Pretentions, though for others of a devouter complexion, as we have noted, ſhe can take ſome precious truths of God, compared in Scripture to Gold, yea, fine

Gold,

Gold, or to Silver ſeven times Purifyed in the fire, and his precious promiſes, which are as precious Pearls, more precious than Rubies, and mixing them with her own ſuperſtitions, make up pretty taking medals, and formes or Images of devotion, and compoſures of Croizons, and religious exerciſes, to allure and bewitch them.

3. Yea, the familiarity and Friendſhip with Perſons of that Religion, or being yoked up with them, eſpecially in Marriage, proves a great inducement to diverſe to turn to them, for even ſuch correſpondencies and conjunctions with any falſe worſhipers have been allways pernicious, as may appear even in *Solomon*, who though a wiſe man, and of an exceeding large underſtanding, ſo as that (as *Nehemiah* obſerves) among many Nations, there was no King like him, who was beloved of God, yet even him did outlandiſh (or ſtrange) women (of a corrupt Religion) cauſe to Sin, *Neh.* 13. 26. 1 *King.* 11. 3, 4, 5, 6, 7. For his Women inclined or turned away his Heart, ſo that it was not right with God, but he followed other Gods, and built high places for them, and who may preſume to ſtand under a temptation, when he voluntarily caſts himſelf into it, that *Soloman* could not ſtand upright under, though ſo wiſe a man? therefore God forbad *Iſrael* to joyn themſelves in affinity with Idolaters, by Marrying their Daughters, leaſt they ſhould prove a ſnare to them, and draw away their hearts after their Gods with them, *Exod.* 34. 12, 13, 14, 15, 16. *Deut.* 7. 3, 4. But too many now adays forget and willfully overlook ſuch warnings, not reguard ſuch threatnings, as that in *Math.* 2. 11. 12. Where after he had ſaid, *Judah* hath dealt treacherouſly, and an abomination is committed in *Iſrael* and in *Jeruſalem*: for *Judah* hath profaned the holyneſs of God, which he loved by Marrying the Daughter of a ſtrange God, he adds, the Lord will cut of the Man that doth this, the Maſter and the Scholer out of the Tabernacles of *Judah*, yea, the making friendſhips, and but contracting familiarities with Perſons of corrupt principles, or practiſes the Scripture notes and warns of as infectious and dangerous; ſee to this purpoſe, *Prov.* 13. 20. and 22, 24, 25. and 23, 29, 20. 2 *Cor.* 6. 14, 15. But ſuch warnings are in this caſe too much ſlighted.

4. To which we may add a particular ſubtlety & craft of in the Romiſh Factors, in that to enſnare people, they raiſe and ſcatter reports among them, that great perſons in authority favour and underneath approve their Religion, Church and Doctrine, as knowing that the multitude too generally, and eſpecially the looſer ſort, and thoſe that are ambitious of honour, and of the favour of great Perſons, are apt to reſolve their Religion into the wills and pleaſures of Princes and great Perſons, and will be ready to comply with their judgments, and ſteer their courſe by what they take to be their Compaſs to any point, whither right or

wrong, towards Hell or Heaven, as is to be ſeen in all Nations where the Religion of the Princes and their Courts bears the greateſt ſway among their ſubjects; they being, as was ſaid before, the Gods that are by multitudes ſupreamly Worſhiped; or if it be mens own bellies, their eaſe, honour, wealth, pleaſure, or the like, that is the higheſt and chief God with them; yet Kings, Princes, and great Perſons, they look at as the moſt powerful Mediators, by whoſe means or favour thoſe other things are moſt probably and fully to be compaſſed and enjoyed, and ſo their higheſt God may be moſt ſatisfyingly ſerved. That the Prieſts and Jeſuits take ſuch a courſe now adays to perſwade the people by ſuch an Argument, to comply with their Principles, we have it made publick in Print, by the confeſſion of the late converted Fryar, Mr. *Anthony Egan*, in his Book wherein his Recantation Sermon Preached at *London* is Printed, where we meet with words to this effect, 'That after his Conver-'ſion to the Proteſtant Religion, ſeveral of the Papiſt Prieſts, and others 'living about *Loughreats* in *Ireland*, (whom, he ſaith, he is ready to name, 'and did thereby accuſe) did publickly report that his Majeſty, his Royal 'Highneſs, and all the Nobility and Gentry of the Kingdom of *England*, 'were privately of their Religion, uſing it as an argument to make or 'move him to fall back again to Popery. See here what notorious falſe-hoods they fear not to report, to the ſcandal of Authority, yea, and of our Nation it ſelf, to carry on their own deſigns; for thanks be to God the contrary hereunto hath been, and is abundantly evidenced, as to ſuch a general overflowing of their Religion over all thoſe perſons whom they have ſo traduced. Surely, that cauſe is naught that the maintainers of ſtick not to manage by ſo vile and indirect Mediums, as ſo to bely and ſlander their Superiors; there is no queſtion but it is what they deſire & would gladly effect, to make both the Kings Majeſty & the Court, & all the Nobility & Gentry, of their mind & Religion, but God forbid that ever they ſhould prevail upon them, or draw them, or any of them, into ſo great a miſchief, and ſo certain a way to their own everlaſting deſtruction. But no doubt but by ſuch ſuggeſtions they may prevail upon no ſmall party of men, whoſe Faith and Religion lies in the wills and practiſes of the Great ones, to liſten and conſent unto them, being too apt to take things upon truſt of their, (that is) theſe mens honeſty, and not duly weighing what is ſaid by them, and that queſtionleſs is one thing that proves an effectual Engine to draw away diſciples after them.

Upon theſe and ſuch like accounts, this Church, though ſo corrupt, keeps up her ſelf yet in the world, and gets too much credit with too many, who are either not able, or not willing to ſearch into matters to find them out, with a diligent and impartial ſearch, with ſuch her Paints paſs for excellent beauty and comelineſs, eſpecially her pretty frames and forms of Devotion in her Prayers and Croiſons, partly to God and Chriſt,

Chriſt, and partly to Saints really or ſuppoſedly ſuch; Her abſtinences and penances, or other auſterities, which have ſuch a ſhew of excellency, (as the Apoſtle ſaith of the commandments of men, *Touch not, taſte not, handle not*: *That they have a ſhew of wiſdom indeed, in will-worſhip and humility, and neglecting, or* (as the Margin reads it) *puniſhing, and not ſparing the body*, Col. 2. 21. 23. As draws in unſtable Souls, and beguiles them, (as the Apoſtles phraſe is in verſ. 18.) of their reward, which things, divers of them, I mean Devotion, Abſtinence, Mortification, yea, and Almſdeeds, if rightly done, and upon right and ſound principles, are in themſelves very good, and may be, and are by ſome exerciſed upon Proteſtant Principles, more worthily and acceptably than they can be upon thoſe of *Rome*, and in conjunction with their corruptions, by which all their beſts deeds are marred, though indeed I could wiſh they were more upon good and right principles, and in a good way practiſed among us, than they are, but it is too often found, that men are apter to do more in, and for a falſe way, than they or others are in and for a true, as our Saviour ſaith, *Luk.* 16. 8. *The children of this world are in their generation wiſer than the children of light.* So it may be ſaid alſo, that the worſhippers of Idols are more forward in their worſhip, than they that worſhip the true God, are in his worſhip; for ſo we find it noted of the Idolaters, that they laviſh gold out of the bag, and weigh Silver out of the ballance, and ſpare for no coſt to make an Idol or falſe God, and then bear him upon their Shoulder, and carry him to his place, *Iſa.* 46. 6, 7. And as the Prophet *Jeremy* notes, they deck it with Silver and Gold, and faſten it with nails; yea, Silver ſpread in Plates is brought from *Tarſhiſh*, and Gold from *Uphaz*; the work of the workman, and of the hands of the Founder, blue and purple is their cloathing, *&c. Jer.* 10. 4. 9. that is, they ſpare for neither coſt nor pains, nor matter how they burthen themſelves to carry on a falſe Religion and Worſhip, when God, in and by Jeſus Chriſt, the former of all things, and our Redeemer, who proffers to carry and bear us, and work all our works for and in us, in our liſtning to him, and following his Word and Spirit, we are too prone to ſlight, and think much to put our ſelves to coſt and pains, and to ſtoop down to bear any burthens put upon us by him in and for his ſervice. *Iſrael* in the wilderneſs could readily pluck off their Jewels, and Ear-rings, to make themſelves a Molten Calf of, *Exod.* 32. 2, 3. when as afterward they could find in their hearts to put off God with the refuſe or worſt of what he gave them; yea, and to rob Him of his Tithes and Offerings, *Mal.* 1. 8, 13. & 3. 8. and ſo the falſe Worſhippers of *Rome* are forwarder to put themſelves to faſtings and abſtinence after their faſhion, with Devotions, Alms-deeds, and the like, to make to themſelves a confidence of, or eſtabliſh to themſelves a righteouſneſs in, (as the Apoſtles Phraſe is in *Rom.* 10. 3.) and to purchaſe

chaſe to themſelves thereby forgiveneſs of (that I ſay not with reference to ſome of them, alſo a licenſe to practiſe) their Sins, and to merit and deſerve Gods favour and eternal Life: when we that have the purity and ſimplicity of the truth of God more clearly among us, and are Inſtructed into the alone ſufficiency in the grace in Chriſt Jeſus, and have all freely promiſed to us upon his account only in a way of obedience to him, and his inſtructions are yet too backward to yield up our ſelves to him, and to be at ſuch coſt and charge, and exerciſe ſuch pains and patience as his inſtructions direct us to, and his grace and love ingage us to, that we might enjoy the pourings out of his ſpirit upon us, glorify him worthily in our generations, and do good to others to our capacities.

6. Now upon all theſe premiſes I cannot but deſire for all men, eſpecially for my friends and acquaintance, that the Lord would grant to them, that by all that is ſaid, or by what is otherwhere more fully and clearly ſaid by more learned Perſons, they may ſo diſcern, and ſee the Abominations of that Harlot, as to avoid them, and keep themſelves far from them, not liſtening to any of their fair and ſpecious flatteries that would entice thereto, of whom I may ſay in *Solomons* words, *None that go into her* (that is, very few or none of thoſe that willingly go into fellowſhip with her) *return again, neither do they take hold of the paths of life*, ſo as to walk in the way of good men, and keep the path of the righteous; but with the *ſimple ones, and the young man void of underſtanding, that declining towards the corner of the ſtrange woman, go in the path to her houſe, who with her fair ſpeech are made to yeild, and with the flattering of her lips are inticed; they go after her, as the Ox to the ſlaughter, or as a fool to the correction of the ſtocks, till a dart ſtrike through their liver, as a Bird that haſteth to the ſnare, & knows not that it is for their life*, even for the life of their precious Souls. Oh! might what follows with reference to this ſcarlet Whore be conſidered and received, wherein wiſdom adds---*Hearken now therefore unto me, O ye Children, and attend to the words of my mouth. Let not thine heart decline or bend towards her way, go not aſtray in her paths; for ſhe hath caſt down many wounded; yea, many ſtrong men* (men of ſtrong parts) *have been ſlain by her*, as to ſpiritual life. *Her houſe is the way to Hell* (whether men think and believe ſo or not) *going down to the chambers of death*, Prov. 2. 19, 20. and 7. 7, 8, 9. 21. 22. 23. *&c.* For if the Scriptures be true, as undoubtedly they are (both they and we confeſs, that though they love to puzzle men with queſtions needleſly, how they know them to be the Scriptures, or word of God, as if we muſt be beholding to them for that which is falſe) then ſeeing the Scriptures affirm that no Idolaters ſhall inherit the kingdom of God, nor any that love or make a lye, they then that are of, and hold communion with that Church, are in a ſad and piteous

caſe,

caſe, they being clearly guilty of Idolatry, and groſs falſhoods, as may from what is ſaid, & many other things that I have omitted be eaſily diſcerned. And though ſomemen (they think) charitably ſuppoſe that ſome, who through their invincible Ignorance, are neceſſitated to live in their communion, may find mercy with God, they believing and holding the fundamental Articles of the Chriſtian faith, though joyned with ſuch corruptions, as they joyn therewith; whoſe charitable conceſſions to that purpoſe have, I fear, laid a ſnare for the feet of many; I am confident have been, and are abuſed to that purpoſe by her Prieſts and Jeſuits to draw many in to joyn with them (though no ground be given in them for that) and to hold in them that were before of it. Yet ſeeing (as I queſtion not) the falſe Apoſtles, and the *Gallatbians* ſeduced by them, did hold the main Articles of the Chriſtian faith too, only joyned with them a neceſſity of Circumciſion, as theſe joyn a neceſſity of communion with their Church in all that ſhe injoynes and impoſeth, unto their ſalvation; and the Apoſtle for all that pronounced, that in caſe *they were circumciſed*, *Chriſt would profit them nothing*, Gall. 5. 2. I know little ground we have for that charity, or what more than we may have for thoſe of the *Turks* or *Jews* or *Pagans* who are invincibly kept from the knowledge of the truth of God, and the true way of worſhipping him, received among us Chriſtians, by the prevalency of their falſe Teachers, or the ſeverities of their Rulers under whoſe power they live, that they alſo may be winked at of God and ſaved. Which if it may be ſuppoſed, yet affords no good ground for any of us Chriſtians to turn to any of their Religions, and as little have we from the forementioned charitable conceſſions or ſuppoſitions of ſome to turn to *Romes* communion. Nay, its moſt dreadfully dangerous for any that have known better, or been brought up under the Proteſtant profeſſion, where they have had or might have had clear convictions of the falſhoods and evils of that Church, to depart from righter ways to her deceits and corruptions. For to ſuch doubtleſs belongs that dreadful ſentence which we read of in *Rev.* 14. 9, 10. among others unto whom its poſſible it may hereafter alſo be applicable upon a farther account. Where after the Angels preaching the everlaſting Goſpel openly, as in the Mid-Heaven, and warning all Nations to fear God and worſhip him, in oppoſition to the falſe worſhip before in *chap.* 13. related; and another Angels proclaiming *Babilon* (that is *Rome*) to be fallen (both from the true Faith, and worſhip, and from her former luſtre, as before we explicated it) there follows a third Angel proclaiming with a loud voice, that any man (namely, if now eſpecially after the two former proclamations either yet, or having not done ſo before now) *ſhall worſhip the Beaſt, and his Image, and receive his Mark in his forehead, or in his hand*, (ſhall either more

more openly or ſecretly, either in profeſſion or practice receive the mark and badge of communion and fellowſhip with the falſe worſhip of *Rome*, for that's clearly as was before noted, the Woman ſupported by, and riding the Beaſt, whoſe worſhippers are here threatned) *the ſame ſhall drink of the Wine of the wrath of God, which is without mixture poured into the Cup of his indignation, and ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb, and the ſmoke of their torment aſcendeth up for ever and ever; and they have no reſt day or night, who worſhip the Beaſt and his image, and whoſoever receiveth the Mark of his name.* A dreadful ſentence worthy to be thought of and trembled at by all that ſtill retain the falſe Idoatrous worſhip practiſed in the Romiſh Church, eſpecially by ſuch of them as live among the Proteſtant reformed Churches, and more eſpecially ſtill that having had better light and education, do return or relapſe thereto. A ſentence in which is no reſpect of perſons, but what or whoever they be, high or low, rich or poor, Princes or peaſants, God will not be partial in his judgment upon them; but if they will venture upon theſe ſins, they muſt alſo expect to indure theſe terrible torments here expreſſed, *and the Mighty man ſhall cry there bitterly*, Zeph. 1. 14. O heavy portion of all our Engliſh Roman Catholicks. The Lord open their eyes to ſee the evil of the way they are in, and perſwade them to renounce it, & to depart therefrom, for it will be moſt ſad in the latter end. Though its probable that they of *Rome* may deviſe to make ſad the portion of ſuch as warn & proteſt againſt them, & deſire their converſion; and that they may alſo proſper a while in their deſigns, and bring ſad things upon the righter Worſhippers before their miſery come upon them, & therefore it follows in *Rev.* 14. 12. *Here is the patience of the Saints, here are they that keep the Commandments of God, and the faith of Jeſus.* Here namely about this time, when this is proclaimed, and this warning given that is mentioned in the foregoing *verſes*, here is the patience of the Saints, then the Saints and right Worſhippers ſhall have a time to exerciſe their patience in waiting for the accompliſhment of that predicted judgment; or alſo they may have a ſad time of tryal, and therein for exerciſe of their patience becauſe of ſome eminent ſufferings then befalling them, to encourage them under which, and to keep the Commandments of God, and the faith of Jeſus, it is therefore added, *I heard a voice from Heaven, ſaying Write, bleſſed are the dead that dy in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works ſhall follow them*, as implying that thenceforth would follow ſuch labours and ſufferings of the Saints, as well would it be with thoſe that ſhould endure them to death, ſo as to dy in the Lord; and happy ſhould be the dead of them rather than the living, before the ſad doom

doom of the Beast-worshippers come upon them. But yet as they that thenceforth especially dy in the Lord shall be blessed, so the Beast-Worshippers however long they may live, and their doom be deferred, are and shall be in the issue most accursed.

Which things being so, let us, I pray Sir, beware of that false worship, keeping close to the Scriptures of truth, and to the sacred truths revealed in the Scriptures, and not for any respect, honour, friendship, or worldly and carnal advantages respect them, and turn aside to so corrupt and dangerous away and worship, as that of the Roman Communion. God will certainly better bare with such as have as it were been held captive by their deceits being always educated and brought up under them, then with such as having been better instructed, do turn aside to them. Oh that these Nations and the Inhabitants thereof, would therefore look about them, and beware how they lissen to any that would thereto seduce them, and mind those many convincing arguments, and clear and unanswerable demonstrations of the desperate badness of that Church, and its ways, and Doctrines, and doings, which by many hands have been offered to them, which yet if they please, they may consult with and consider, among which, beside these many worthy men who have formerly wrote excellently against her corruptions, as *Jewel*, *Reinolds*, *Morton*, and many others, the Labours of the Learned Doctor *Stillingfleet*, Dr. *Tillitson*, Dr. *Brevint*, Dr. *Whitby*, Sr. *Christopher Wyvel*, (who it seems in his Minority was educated among or insnared with them) and Mr. *Gilbert Burnet*, in my judgment, are very worthy consideration. And oh that men would not dally and trifle in so great a matter as their own Salvation, but be serious and considerative in what they do therein, allways remembring that of our Blessed Saviour, *What will it profit a man to gain the whole World, and loose his own Soul? Or what shall a man give in Exchange for his Soul? For the Son of man shall come in the glory of his Father with his Angels, and then he will give to every man according to his Works*, Math. 16. 26. 27. *And that if thy hand offend thee, cut it off and cast it from thee, and so if thy foot offend thee, for better it is to enter into the Kingdom of God, having but one hand or foot, and so halting or maimed, than having two hands or two feet to be cast into Hell Fire, where the Worm dyeth not, and the fire is not quenched. And if thine Eye (thy right Eye) offend thee, pluck it out and cast it from thee, for better it is to enter into the Kingdom of God having but one Eye, then having both thine Eyes to be cast into Hell Fire where the Worms dyeth not, and the Fire is not quenched*, Mark 9.44. 48. Consider what is herein (though but briefly and weakly) propounded, and the Lord bless it to every

that may and shall read it, for the establishing them in the truth where they are weak and wavering thereabout, if not, yet waved therefrom, and for the recovering such as have declined or departed from it, and the Lord deliver us all from every evil work, and preserve us to his everlasting Kingdom, in whom I take my leave, and remain,

Yours and every Mans, to serve you and them in the faith and truth of Christ.

FINIS.